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Calvinistic Congregational
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REV. SAMUEL WORCESTER, D. D.

A HISTORY OF THE

CALVINISTIC

CONGREGATIONAL CHURCH

AND SOCIETY

FITCHBURG, MASSACHUSETTS

By George A. Hitchcock

With an Introduction on the Separation of Church and State
Also a Historical Sketch of the C. C. Sunday School
By Ebenezer Bailey

FITCHBURG
AUTHORIZED BY VOTE OF THE SOCIETY AT ITS ANNUAL MEETING
1902

NOTE.

Acknowledgments are due to Mr. H. G. Townend, Mr. J. C. Moulton, Miss Caroline E. Putnam and Mr. A. F. Francis for photographs, drawings, etc., all representing highly creditable home talent.

G. A. H.

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A History of the Calvinistic Congregational Church and Society.

CHAPTER I.

INTRODUCTORY.

When our Puritan forefathers set up a government for themselves in the Colony of Massachusetts Bay, their church and their political government were identical, and it was so intended. Moreover, there was no intention to inaugurate any system of religious toleration, for the religion of the Puritans—the religion of the English Separatists—was, they believed, the religion taught by the Bible, and they desired to encourage no other. They came to America that they might worship according to the dictates of their consciences, and they wished, and moreover they were determined, not to be molested or interfered with by other sects or systems of religious faith. Consequently they decreed that a man to be a freeman and a voter must also be a member of the church. Church and State were one and ordered all things temporal and spiritual.

In course of time, however, the rule was relaxed, and in order that some might take part in public affairs who would not subscribe to all the tenets of their theology, persons of good moral character, who had been baptized in infancy, were considered members of the church, although they were not allowed to participate in the Lord's Supper. There was great opposition to this change, as it was clearly seen that while this strengthened the government it weakened the

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churches. If the intention was to continue for all time the law that none should vote who were not at least nominal church members, it failed; for on the accession of William III. to the English throne a new charter was given to the colony which abolished church membership as a requisite for voting and substituted a property qualification. The condition now was that the town voters owned and controlled the church property, fixed the minister's salary, and paid the bills. The churches had the right to choose the minister, but the voters of the town must concur. The members of the churches were probably in all cases a large majority of the voters in the towns, but one could not fail to realize that when these majorities should become minorities, then there would be trouble for the churches.

The zeal for religion and religious observances which characterized the early years of Puritan times began to wane, and spiritual deadness was rife in the earlier part of the eighteenth century. This was deplored by the ministers and the zealous church members, who prayed earnestly for a revival of religion. Their prayers were answered when, about the year 1735, a great revival, largely due to the preaching and influence of Jonathan Edwards, spread throughout the state, and many new members were added to the churches and their whole spiritual life quickened. This great religious awakening, however, while it stirred up and strengthened the orthodox churches, had a tendency to draw a stricter line and to make more evident the schism between the two antagonistic theological parties—the Calvinists and the Arminians. Harvard college soon became the center of Arminian or Unitarian views, while Yale college was the stronghold of Calvinism. In the Boston churches there was a strong current of sympathy with liberal religious views, and the Calvinist church members throughout the state found themselves year by year less able to control the voters of the towns.

But, while throughout the closing years of the eighteenth century most of the ministers and church mem-

Introductory.

bers continued to hold to the theology of Jonathan Edwards and Samuel Hopkins, Unitarianism gained ground among the people. Moreover for many years there had been societies of Baptists, and these with the Methodists and Universalists were becoming stronger and more numerous. When the constitution of Massachusetts was adopted in 1780, it provided that "towns should make suitable provision at their own expense for the public worship of God and the support and maintenance of public Protestant teachers of piety, religion and morality in all cases where such provision shall not be made voluntarily." But the constitution also provided that if any person paid his money to the support of public worship he might have his money applied "to the support of the public teacher or teachers of his own religion, sect or denomination." Therefore it was the custom for these sects to give notice to the town authorities that they were regular attendants at one of such churches or societies, and that they desired their ministerial tax set off to that society, and such requests grew more and more frequent every year.

The foundations of the town parishes were crumbling, for not only were they being weakened by the inroads of these other religious societies or sects, which would once have been summarily suppressed, but there was a general tendency to dissolution. There were three general divisions among the town voters, or the parish: First, the Calvinists, who were called Hopkinsians; second, the Arminians, or Unitarians, who held different doctrines as to regeneration and the Trinity; third, those who cared nothing for theology and little for religion, but who were obliged to pay a ministerial tax and had a right to vote in parish matters. Such was the state of affairs at the beginning of the nineteenth century with reference to Massachusetts town parishes. The ministers were generally striving to strengthen the church creeds and covenants, and were preaching good sound Calvinistic doctrine. Under the circumstances it is not strange that in so many of the

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towns a majority of the voters did not like the preaching of such strong religious doctrine, or, if the preaching was not of a sound orthodox nature, a majority of the church members were dissatisfied. So it came to pass that one after another churches and parishes divided. Usually a majority of the church went off and formed a new society. This was going on through the first quarter of the century. The election of Rev. Henry Ware as Hollis Professor of Divinity at Harvard college, in 1805, which was regarded as a victory for the Unitarians, precipitated the secession movement.

Legal questions arose where these divisions occurred as to the ownership of property which had been given to the church, and also as to the custody of the church records. The legal decision turned upon the question as to whether the remaining or the seceding body was the original church in cases where the seceding members were in a majority. In the year 1820 a decision was given by the supreme court in a case in which Daniel Webster appeared for the seceding church, to the effect that however small the number of church members who remained with the parish they would constitute the church, and so retain the title to all the church property and the custody of the records. In those cases, therefore, where even a large majority of the church members left the parish they were obliged to leave their church records and other church property behind. However, the first division of the original church in Fitchburg occurred previous to this decision, and a special act of the legislature was obtained which recognized the seceding body as the same church which had before existed.

The first preaching in Fitchburg was in the year 1765, and the first minister, Rev. John Payson, was ordained to the gospel ministry on Wednesday, the 27th day of January, 1768, in the newly finished meeting house on Crescent street hill. The church which settled him was embodied January 7th of the same year. It had no articles of faith, and for full church

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membership, all that was necessary was a general acceptance of the Cambridge Platform, which was adopted by all the churches in 1651, while, under the Half-way covenant, practical membership was obtainable by almost any one of good character, and of these, those who expressed the wish were allowed to take part in all church ordinances. Mr. Payson was a man of good natural ability, was peaceful in his disposition, and devotedly pious. He continued in his pastorate till May, 1794, when he retired, broken in health and spirits, and died by his own hand, in May, 1804. *His gravestone may be seen in the old cemetery on South street. Notwithstanding Mr. Payson's piety and his devotion to the spiritual welfare of his flock, the unity and spirituality of his church seem to have been at a very low ebb at the close of his pastorate. The long and bitter controversy over the location of a new meeting house, which was going on during the last half dozen years of his life, together with his own physical condition, acting with general influences which

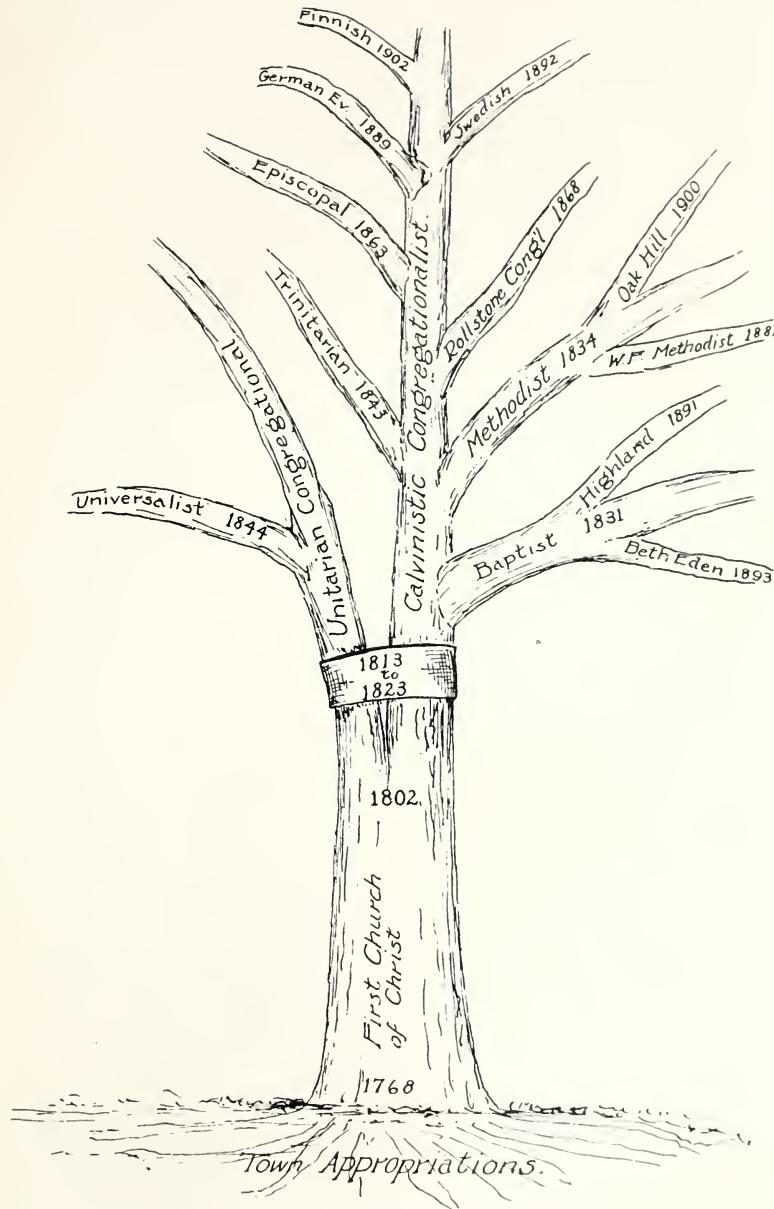
*SUB hoc Tumulo
Reliquiæ
REV. JOHANNIS PAYSON, A.M.
Jacent.
Olim Ecclesiæ Fitchburgensis
Pastor,
Qui die Maii XXIII,
Anno Domini MDCCCIV
mortuus est,
Anno Ætatis LIX,
Annoque sui Sacerdotii XXXVI.
Præstantissimo Vir ingenio,
benevolentissimoque animo,
scientia præditus, mandatoque divino fidelis
studio exercitioque Theologiæ,
amico monito factisque charitatis datus
potius quam contentioni inani
persecutionibusque avaritie sordidis.

A son erects this monument
to the memory of an affectionate
and beloved Father.

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operated all over the state, were the causes which brought this about.

After the retirement of Rev. Mr. Payson, the church was without an ordained pastor for over three years. During this time the Rev. John Kimball preached for about one year, and he was given a call, but declined, as did also Rev. John Miles, a little later. Rev. Thos. Noyes, who was next considered, was satisfactory to the church but not to the town. The Rev. Samuel Worcester, however, was given a call in 1797, and on September 27 of that year he was ordained as pastor.



ECCLESIASTICAL TREE.

NOTE.—While the various churches were not offshoots of the C. C. Church in the same sense that the Trinitarian and Rollstone Churches were, yet they were composed chiefly of members who withdrew from the C. C. Church to found them.

CHAPTER II.

REV. SAMUEL WORCESTER AND HIS INFLUENCE IN FOUNDING THE C. C. CHURCH.

The advantage of a backward look across the century is not readily appreciated, when the prejudices and animosities seemed to play so large a part in the evolution of the great unsettled problems of those days. But to us is given the opportunity of a perspective, so reasonable as to seem almost divine; while to those who were called upon to take part in the settlement of ecclesiastical questions, a spirit quite the opposite seemed to prevail.

It is not generally realized by the present members of the C. C. church and society what deep and fundamental problems were solved for the benefit of New England Congregationalism by the action of the Fitchburg church during the four or five years preceding the first secession of the C. C. church in 1802. In the controversy between the church and town—which was the birth-throes of the C. C. church—it is written that “Dr. Worcester did far more than lay the foundation of all that pre-eminence to which he afterwards attained on the subject of ecclesiastical government and the order of the churches. His reputation for theological learning, sound discretion, controversial power and Christian heroism went forth as the light of the morning when the sun riseth, even a morning without clouds.”

A few facts concerning the man who did so much in moulding and forming this church seem appropriate here. Born in Hollis, N. H., November 1, 1770, of an ancestry of clergymen dating back to Salisbury, England, as early as 1638; educated in New Ipswich academy and Dartmouth college, with a theological

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training under Rev. Samuel Austin, D. D., of Worcester; he became preceptor of New Ipswich academy in 1796. He remained there only one year, when he was called to Fitchburg and was ordained September 27, 1797. He built and resided in the house on Prospect street now known as the Caldwell house. "In form he was somewhat slender, but firm, erect and athletic; six feet in height, finely turned head, broad chest, stately movement, fair complexion, benignant smile and thoughtful, earnest brow. At the time of his settlement in Fitchburg, he wore a tri-cornered hat, with his hair in a lengthened cue, small-clothes, and shoes with buckles. His style in the pulpit was neat and elegant, chiefly marked by perspicuity, precision and strength." His theology was of the moderate Calvinistic type and claimed by some to be Hopkinsian,* though he did not fully accept the distinctive tenets of that divine.

It was an epoch of great political and religious commotion throughout Christendom. In America "federalism" and "democracy" were in determined conflict. In Europe, the sanguinary French Revolution with its appalling atheism stirred the clergy to ringing notes in defense of Divine sovereignty. In Fitchburg the fallacy of domination of church by town voters irrespective of moral character had become notorious. The spirit of animosity engendered by the struggle of the previous decade was the condition which Rev. Mr. Worcester had to meet as the spiritual head in town affairs.

Two principles were established or attempted on his accession to the Fitchburg pulpit: First, a new creed, replacing the effete "Half-way covenant;" second, the assertion of the church's right to precedence in matters of spiritual leadership. It must not be assumed that

*The Hopkinsian theology, so styled, was founded by Rev. Samuel Hopkins, D. D., who studied theology with Jonathan Edwards and was settled in Newport, R. I. Its fundamental doctrine was that all virtue and true holiness consist in disinterested benevolence, and that all sin is selfishness—the self-love which leads a man to give his first regard even to his own eternal interests being condemned as sinful.

Rev. Samuel Worcester.

Rev. Mr. Worcester by his superior attainments or assumption of authority attempted to accomplish these results; but the conviction of the reasonableness of these by a large and influential following, which loyalty supported him in the contest, convinced him that it was a duty of Divine ordering.

Early in 1800 a determined effort was made to dissolve the contract between pastor and town and a majority vote was secured by aid of persons professedly of other denominations who were permitted to vote. His answer was the submission of the following proposals, which clearly set forth the great point at issue between "church and state:"

"First. A council consisting of five churches and mutually chosen, in the regular ecclesiastical manner, shall be called to assist by their advice and co-operate if they shall judge it suitable in my regular dismission.

"Second. If the town have any allegations to lay before the council against me they shall fairly state them to me in writing at least ten days prior to the sitting of the council and if no allegations be thus stated it shall be understood that the town have nothing particularly injurious to my ministerial or Christian character to allege against me.

"Third. The civil contract between the town and me as their minister shall remain in force until the pastoral relation be regularly dissolved."

To these the town acceded and he was triumphant.

The following year witnessed a succession of councils, mutual and *ex parte*, in which the principles he so vigorously contended for were successful and the watchword, "No union with error," was caught up and echoed from pulpit to pulpit through New England. It is written that "this was the great crisis in the history of Congregational churches beyond anything, since they were planted on our shores." At his earnest request he was finally dismissed, preaching his "Farewell" August 29, 1802, to a very large congregation.

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His subsequent career furnishes us with a clear conception of the character of the man who did so much in moulding the Calvinistic Congregational church. He was immediately called to the Tabernacle church of Salem, at that time one of the most influential in New England, and he made its fame secure, as the "Antioch of Foreign Missions." Soon after settling there he declined a most persistent call to become Divinity professor of Dartmouth college, and while there he became famous in successfully controverting the views of Dr. Channing, the great Unitarian divine.

While Samuel J. Mills was the originator of the movement which led to the formation of the American Board of Foreign Missions, Dr. Samuel Worcester was the founder of the Board itself. It was on the old road from Andover to Bradford that he first suggested the plan to Dr. Spring of Newburyport, and these two adopted the idea and rested not until it was carried out. From the first, Dr. Worcester was the intrepid enthusiast who kept the project in motion and incited the interest of others. Into it he threw his time, his strength, his soul, with lavish devotion until he saw his cherished purpose victorious and embodied in a strongly constructed organization, of which he became the first secretary. The memory of this great service of Dr. Worcester to the church and to missions should be kept green.

No finer tribute has been paid to him than this, from a leader of that denomination whose tenets he so strenuously withstood—Dr. A. P. Peabody:—"Dr. Samuel Worcester, a pioneer in the cause, whose prescient mind saw in its very inception its destined triumph, and whose plastic and organizing ability was second to no agency in its early success and rapid growth. Though a keen controversialist, he was pre-eminently a man of beatitudes; uniting with the hardiest features of character—a strenuous purpose and an indomitable

**North American Review*, Vol. 94, p. 469.

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will—all the amenities of a Christian gentleman." His death occurred in 1821 at Brainerd, East Tennessee, one of the mission stations of the American Board, and his remains now rest in Harmony Grove cemetery, Salem, Mass.

SEPARATION OF FIRST AND SECOND PARISHES.

The immediate result of the controversy attending the dismissal of Mr. Worcester was the dissolution of the parochial powers of the town and the withdrawal of a large portion of the membership of the church, which began holding Sabbath day services in the Farwell house on West Main street. This "church," on the 26th of October, 1802, proceeded to give Rev. Mr. Worcester a formal call at the same salary of \$333.33 which the town had given, with the addition of twenty-five cords of wood annually. As a new and untried experiment of an independent church, this was an exceedingly generous proposition, but after due consideration this call was declined, and a year passed without success in settling a pastor. In November, 1803, a committee was chosen, which selected Rev. Titus T. Barton as pastor, who was settled in 1804.

This action was not consummated without much opposition; for a town meeting was held March 14, 1804, at which a committee reported a protest, in which it claimed that it was "in direct violation of that fundamental rule in all our institutions that the majority conforming to the Original principles of the compact, shall govern, and it is a measure flagrantly irregular, and compleatly disorganising. *Every citizen of the Commonwealth is a member of a religious Society, constituted such by Law. * * * The Constitution considers every man in his two-fold character of a disciple of Christ and a subject of civil Government,"* etc.

This protest was presented to the ecclesiastical council convened for the settlement of Rev. Mr. Barton.

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The C. C. church did *not* consider that every voter was *rightfully* a disciple of Christ and therefore the petition was ignored.

The year 1805 was a busy one in the history of the C. C. church and society. The church taking precedence held its first meeting of which we have any record. The parish then held its first business meeting July 10, 1805, of which *Jonathan Lowe, Jr., was moderator, and the following officers were chosen: Assessors, John Thurston, Jr., Seth Phillips, Joseph Simonds; Treasurer, †Ebenezer Thurston; Clerk, †John Thurston, Jr.

The town finally gave up opposition, expressing itself in the following vote: "Voted that the Town of Fitchburg do freely and fully consent—That those persons in said Town who style themselves, the strict Calvinistic Society in said Town be Incorporated into a Body Politic agreeable to the Report of the Committee of both houses of the Legislature of which The Honorable William Brown was Chairman, on the Petition of Daniel Putnam & others, expressed in the following words." Then follows a somewhat lengthy statement in the legal phraseology of the day.

In the act of incorporation following may be noted, first, the recognition of the legal standing of the C. C. church in these words: "Whereas the Congregational Church in Fitchburg lately under the pastoral care of Rev. Samuel Worcester, now under that of Rev. Titus T. Barton." Second, the limit of time whereby persons could join or leave, as expressed in Sections 2 and 3, being considered arbitrary, the town petitioned the

*Jonathan Lowe, Jr., whose name appears often in the town records between 1795 and 1807, was continuously chosen moderator of parish meetings, and followed Ebenezer Thurston as treasurer. He lived in the Mt. Elam district for many years, not far from the present summer home of H. F. Coggshall.

†Ebenezer Thurston was son of John Thurston, whose names appear first on Fitchburg's tax lists. Ebenezer was eldest brother of John, Jr. (who was father of Dea. Abel Thurston), and Thomas (father of Asa, the missionary, of "Uncle Cyrus" and of Ebenezer, father of the late Charles Thurston).

Separation of Parishes.

General Court May 13, 1807, that "Men being channable Creatures; believing it perfectly consistant with the Constitution and laws of the Commonwealth, and peculiarly congenial with republican Government; believing it will tend to promote practical virtue, religion and morality, and remove Occasion for discontent," to grant liberty to pass over from one society to the other annually, the person so doing notifying each society in writing beforehand of his purpose.

Commonwealth of Massachusetts.

In the year of our Lord one thousand eight hundred & five.

An act to incorporate a number of the inhabitants in the Town of Fitchburg in the County of Worcester into a religious Society by the name of the Calvinistick Congregational Society in Fitchburg .

Whereas the Congregational Church in Fitchburg lately under the pastoral care of the Reverend Samuel Worcester, now under that of the Reverend Titus T. Barton, together with those who meet with said church for the worship of God, have petitioned this court to be incorporated into a distinct religious society for the reasons expressed in their petition, and it appearing reasonable to this Court that the prayer thereof be granted

Sec. 1. Be it therefore enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, that the church aforesaid and such inhabitants of the Town of Fitchburg as meet with them for the worship of God with their polls and estates be and hereby are incorporated into a Society by the name of the Calvinistick Congregational Society in Fitchburg, with all the powers, privileges and immunities which other religious Societies in this Commonwealth are entitled to by law, they paying the taxes that have already been assessed upon them for the support of public worship

Sec. 2d. Be it further enacted that any of the inhabitants of the Town of Fitchburg who may Desire to Join said Society shall have full liberty thus to do at any time previous to the first day of January one thousand eight hundred and six, provided they signify in writing under their hands to the Clerk of the said Society their wish and Determination of being considered as members of said Society, and they shall accordingly be recorded as such by the Clerk of the said Society, and any member of the said Society shall have the right to leave the same at any time before the sixth day of January, one thousand eight hundred and six, by leaving a written determination with the Clerk of said Society, whose duty it shall be to record the same, and such member shall thence afterward,

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be considered a member of the Society to which he originally belonged.

Sec. 3d. Be it further enacted that if any person who may hereafter settle within the limits of said Town, shall be desirous to join the Society aforesaid, he shall have full liberty to do it at any time within twelve months from his settlement in the Town, by signifying his determination of the same in the manner pointed out in the second section of this act.

Sec. 4th. Be it further enacted that all young persons within the limits of the Town aforesaid, when they become twenty-one years of age, shall have full liberty at any time within twelve months after they become twenty-one years of age, to join with their poles and estates either of the said Societies by signifying their determination in writing to the Clerk of the Society they may desire to join.

Sec. 5th. Be it further enacted that Joseph Fox, Esquire, or any other Justice of the peace in the County of Worcester be and he is hereby authorised to issue Warrant to some member of the Calvinistic Congregational Society, requesting him to warn the members of the said Society qualified to Vote in parish affairs, to assemble at some convenient and suitable time and place as shall be expressed in the said warrant to choose such officers or parishioners by law required to choose in the month of March or April annually, and to transact all other matters and things necessary for the well being of the said Society.

In the House of representatives, June 13, A. D. 1805.

This Bill having had three several readings, passed to be enacted.

Timothy Bigelow, Speaker

In Senate June 14, A. D. 1805.

This Bill having had two several readings, passed to be enacted.

H. G. Otis, President.

June 14, A. D. 1805.

By the Governor Approved

Caleb Strong.

A true Copy Attest

John Avory, Secretary.

Fitchburg 25 May, A. D. 1805.

This may certify that we, the subscribers, being inhabitants of the Town of Fitchburg, wish to belong to the religious Society in said Town about to be incorporated by the name of the Calvinistic Society.

Joseph Down	Daniel Andrews	Jeremiah Kinsman Jun.
Ephraim Kimball	Seth Phillips	John Osborn
Thos. Eaton Jun.	Eben'r Hutchinson	Sam'l Burbank Jun.
Abel Farwell	Thos. Thurston Jun.	Wiliam Downe
Jon'n Lowe Jun.	David Whittemore	David Battles

Separation of Parishes.

Amos Wheeler	Jeremiah Kinsman	James Poole
Samuel Parker	Asaph Goodridge	Jonathan Lowe
Phinihas Allen	Joseph Downe Jun	Jason P. Lowe
Sam'l Burbank	Jabez Sawyer	Moses Hale
Timothy Damon	John Pratt Jun	Mary Low
Aaron Eaton	Daniel Holt	Daniel Putnam
Ephraim Osborn	Timo'y F. Downe	George S. Putnam
Joseph Wheelor	Asaph Boutel	Josiah Putnam
Phinihas Brown	Joel Eaton	Martha Burnham
Kendal Boutel, Jun.	Thos. Eaton	Benj'n Parker
Kendal Boutel	Verin Daniels	Amos Lawrance
Eben'r Thurston	Aaron Houghton	Nath'l Boughtell
Calvin Messenger	Thos. Eaton, third	Samuel Harris
Polamades Parkins	Thos Thurston	John Thurston
David Baldwin	John Messenger	John Thurston Jun.
John Upton	Benj'n Fuller	Mary Thurston
John Farwell Jun.	John Farwell	Amos Lawrance Jun
Jacob Fullam	Elias Messinger	Levi Farwell Jun
Consider Turner	Eliphelet Pearley	Mary Eaton
Josiah Fuller	Joseph Simonds	Edward Scott
Nehemiah Fuller	Simon Farwell	Tiler Flagg

The following persons returned their names to the Cleark of the Calvinistick Congregational Society in Fitehburg, with their wish and determination to join said Society at the time of the following Dates, (viz)

Nathan Badcock	August 10 A. D. 1805	Asa Farwell
Peter Sandin	Daniel Hodgkins	Joseph Farwell
Phinihas Wetherbee	Solomon Storey	Thomas Miles
Oliver Taylor	Joseph Battles	Levi Farwell
Samuel Kimball	Joseph Battles Jun	Abra'm M. Farwell
Elisha Hall	Nathan Battles	Eleazer Sartwell
Hannah Savage	Abel Baldwin	Samuel Taylor
John R. Kemp	John Battles	Joseph Upton

John Thurston, Jun. Society Cleark.

The above list of names together with that of May 25 comprise the members of the parish in 1805.

Calvinistic Congregational Church.

LAYING FOUNDATIONS.

February 26, 1805, "There were donations given to the church by sundry well-disposed persons of nearly six thousand dollars, who requested that the principal should be kept at interest and the interest be appropriated for the support of the pastor of the church while time shall last."

The list which followed comprised fifty-four names, all of whom were members of the parish, exclusive of the pastor, against whose name is recorded the gift of \$200. The largest donor was Ebenezer Thurston, \$400. Two women only were recorded, Widow Mary Lowe, \$200, and Widow Abigail Lowe, \$20.

On the 16th of May, 1805, the first record on the books of the C. C. church was as follows: "The Deacons of all the several churches not being episcopal churches, being by an act of the Commonwealth passed the 20th of February, 1786, constituted so far bodies corporate as to take in succession all grants and Donations made to their several churches, and to sue and Defend in all action touching the same, And there having been made to the church of Christ in Fitchburg of which we the subscribers are the Deacons, Donations to the amount of nearly six thousand dollars in money by sundry well-Disposed persons, who request that the sums they gave, should always be kept at interest and the interest applied to the support of the Pastor of the church while time shall last. We the Deacons of the aforesaid church met on the 16th of May, 1805, to transact business relative to our legal trust and the better to carry into effect the desires of the liberal donors to the church and to promote the interest of the church which is Done according to the act of the Legislature above mentioned. We agree there shall be a cleark and a treasurer who shall be appointed annually by the corporate body. It shall be the duty of the cleark to enter on the records of this body all the Donations which have been or may hereafter be made

Laying Foundations.

to the Church with the name and intention of the Donor; he shall record all the loans of money, naming the persons to whom the moneys are loaned, and generally he shall keep a fair record of the meetings and legal transactions of this body corporate. Also it shall be the duty of the treasurer to receive Donations that may be made to the Church; he shall hold all notes, bonds, Deeds and securities of every name and nature, that are or may be given to this body corporate; he shall collect the interest on notes, &c., and generally he shall receive all the moneys intrusted in the hands of this body corporate and pay them over, taking receipts always for what he pays according to the order of this body.

KENDALL BOUTEL, } *Deacons*
DANIEL PUTNAM, } *of the*
EBENEZER THURSTON, (above named
JOHN THURSTON, JR.,) *Church.*

"At a legal meeting of the Deacons of the Calvinistic Congregational Church in Fitchburg on the 16th of May, 1805, in their corporate capacity.

"1st. Voted and chose John Thurston, Jr., Cleark.

"2nd. Voted and chose Ebenezer Thurston, Treasurer.

JOHN THURSTON, JR., *Cleark.*"

For a clearer understanding of the claims of the C. C. church to the right to establish the date of organization as 1768, the following convincing argument was made by the Rev. Alfred Emerson in a centenary discourse March 1st, 1868.

"First. This church in its doctrine and its discipline is the same as that instituted here in 1768. That was Calvinistic in its faith; so is this. That was Congregational in polity; so is this.

"Second. It is the same according to the principles and usages of the denomination as derived from the Scriptures.

"A Congregational church is an association in which, under Christ, the will of the majority is law. By vote of a very large majority, the church separated from

Calvinistic Congregational Church.

the First parish in 1823 and joined itself to the C. C. society (incorporated in 1805). With this vote of the church but ten failed to comply. Moreover (its only organization being in 1768) it has been recognized as the First Church of Christ in Fitchburg, by every ecclesiastical council and by every church conference in which this church has had a part.

“But it may be said, the decisions of the civil courts are adverse to this claim. To this the answer is, the matter before us comes not within the jurisdiction of the courts, for we speak of the church in its ecclesiastical, not its legal relations. Hence, as it regards this, the decisions of the courts are of no binding force and of no value whatever. We bow to the law in its appropriate sphere. The C. C. church in obedience to its decision gave up ‘what they deemed to be their own property’ (see page 29) and their own records in 1823. *But to the higher law alone we look for the principles of our religious faith and polity.*

“It is the claim of the courts that a Congregational church is always ‘the church of the parish.’ Thus in the famous Dedham case—see Mass. Term Reports, Vol. XVI, page 488, it was held that ‘a church cannot subsist without some religious community (*i. e.*, a parish) to which it is attached.’ The secession of the whole church from the parish would be the extinction of the church. ‘Those who withdraw from the society cease to be members of that particular church.’ Hence, since the church separated from the First parish in 1823, it is claimed that it cannot be the First church in Fitchburg. Now that is very good law, no doubt. The ultimate decision of the courts, whatever it be, always is. But it is no rule for Congregationalism. The fact is, save in the eye of the judges, a Congregational church no more depends for its existence upon a parish than it does upon a Sabbath school or a house of worship. It depends upon it in no wise. Some of our very best churches, those including the highest talent and learning in the denomination (*c. g.*, that in the

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theological seminary at Andover), have never been connected with a parish.

“The doctrine of ‘a church of a parish’ was never known to Congregationalism. If it should be declared a pure fiction of the law, a myth of the judges, we should take no pains to deny it. Our appeal is to a higher law. The charter of Congregationalism is the New Testament. In this we read of the ‘Church of Christ,’ the ‘Church of God.’ But of the ‘Church of the Parish,’ never. So far is the New Testament from lending the least countenance to such a doctrine, a parish is not once named from Matthew to Revelation. We cannot accept it then. If in this, others differ from us, we can have no controversy with them. But for ourselves, we cannot have a question that, ecclesiastically, the C. C. Church is the First Church of Christ in Fitchburg. I have sketched its history as such.

“The question is asked, ‘If this is the First Church of Christ in Fitchburg, why not retain its name?’ This would open the door to litigation and endanger the rights of property. If, for example, a legacy were left in this name, and the courts sustained the old decision, the property, although given to this church, would legally belong to the First parish and thus the intent of the testator would be defeated.”

The term “Calvinistic,” which has been the distinctive title of the church for a hundred years, has occasioned comment from time to time, and various attempts to change have been made. At the time of incorporation, this church, in common with many others, was distinguished from the town church by that term. At that day, the Calvinistic Congregational church of Leominster, of Westminster, was the usual designation in church records. In the rapidly growing town of Fitchburg with its various sects developing into churches, this name was retained as a matter of convenience, while in the smaller neighboring towns the necessity did not exist.

The somewhat remarkable tenacity with which it

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has clung to us while elsewhere it has become obsolete, has given the impression in some quarters that this body of believers was wedded to the theology of John Calvin to the exclusion of other divines of equal merit. Yet, while "the rose by any other name may be as fragrant," convenience and custom combine to make a strong argument for the retention of the old name.

While the church has never championed the theology of Calvin more than others, it is not ashamed to acknowledge its sympathy with that phase of it which is well expressed by John Fiske in his "Beginnings of New England." "Perhaps not one of the mediæval popes was more despotic in temper than Calvin, but it is not the less true that the promulgation of his theology was one of the longest steps that mankind has taken toward personal freedom. Calvinism left the individual man alone in the presence of his God. His salvation could not be wrought by priestly ritual, but only by the grace of God abounding in his soul. * * * In a church, moreover, based upon such a theology there was no room for prelacy. Each single church tended to become an independent congregation of worshippers, constituting one of the most effective schools that has ever existed for training men in local self-government."

A NEW MEETING-HOUSE.

With a church and parish completely equipped with pastor, officers, creed and rules, the important step was next taken for the erection of a meeting-house. At a meeting of the society September 2, 1805, Ephraim Kimball (grandfather of Gen. John W. Kimball) having secured the deed of the land now occupied by the present meeting-house at a cost of one hundred and eighty dollars, John Farwell, Jr., was chosen agent of the society to accept this deed and a committee composed of Verin Daniels (grandfather of John H. Daniels), Ebenezer

A New Meeting House.

Thurston, Jonathan Lowe, Jr., Aaron Eaton, Ephraim Kimball, John Thurston, Ephraim Osborn, Moses Hale and Seth Phillips, was chosen to estimate the cost of building and a building committee consisting of Ephraim Kimball, Verin Daniels, John Farwell, Jr., Ebenezer Thurston and Moses Hale, were chosen, who proceeded at once to build and in 1806 the new house was occupied.

Three gifts are on record which are significant as a testimonial of sympathy in the unusual undertaking. "Received of Rev. Mr. Sanborn of Redding which was given by friendly members of his society seven dollars and fifty cents." "Received of Rev. Samuel Worcester of Salem, which was given by friendly members of his society boxes of glass." "Received of the Rev. Samuel Austin of Worcester which was given by friendly members of his society" (record not filled out).

Concerning this first "temple of worship" we quote from a very interesting paper, written by Mrs. David B. Silsby in 1895, which was read on the occasion of the last service in the second meeting-house before its demolition. "This edifice was by no means beautiful, neither was it comfortable for young and old. Our great-grandfathers never saw the dimensions of the purse carried at the present day, and doubtless their church looked as beautiful to them as we anticipate ours will be.

"The entrance to their church was from Main street by long steps made of wood. The pews had very high backs with long seats fastened to them with hinges. At each end of these seats was a short one for the children. In front was a chair which served a convenient place for men's and boys' hats. During the Sabbath school this chair was occupied by the teacher. This certainly was a very comfortable arrangement for the teacher, but for the children on the high-backed seats, the spinal column must have been straightened rather more than nature intended. We have reason to be thankful that in the present age genius has devised greater comforts for both the young and the old.

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"It was the custom of the congregation to rise and turn the back to the minister during prayer. In that case all the hinges were unfastened and the long seats dropped in order to give more room to those standing. After the prayer services were resumed as soon as order was restored after refastening the seats. The desk in the pulpit was so high that a number of blocks were provided for the convenience of the minister who should happen to be so unfortunate as to be unable to reach the top of the desk. Sometimes one block would be sufficient, sometimes two, and at one time all were necessary for a minister who was much shorter than the others.

"The church was heated by a large box-stove; a huge pipe ran up from the center and then extended outward in such a manner as to pass the entire length of the room on each side. A cord of wood was deposited under some of the seats for the convenience of the janitor. Small foot-stoves were in many of the pews for the use of the elderly ladies. Just as the minister would come to his 'fourteenthly, fifteenthly, lastly, finally, in conclusion, from the above we draw the following inference, first, second, third, etc.,' these little stoves grew cold and were passed to the man at the end of the pew. He was expected to go to the stove and draw out the red-hot coals with the long poker, put them into the stoves and carry them back to the pews. At each time the janitor was busy cleaning up the floor."

During the earliest years of the church's history, Capt. John Farwell and Jonathan Haskell, and later Stephen Dole (grandfather of the present janitor), served as janitors or sextons at salaries ranging from one to three dollars per annum.

During the year 1806 the meeting-house lot was re-located whereby land was exchanged with Dr. Snow on the "southard" next to the river. And again in 1808, ten feet was deeded to the factory corporation "on condition the said corporation will obligate them-

Again with the First Parish.

selves to let the same lay common forever"—(the present alley between it and the Wallace block). On October 13, 1808, the indispensable adjunct of every New England meeting-house was established by vote of the society "to dispose of the stable grounds to those that purchase, so long as it shall be *improved* for the use of stable ground, at vendue," and thus the double row of horse sheds came into existence.

The financial stress incident to the struggles of the infant nation, together with the removal of the stimulus of the first great undertaking, aided possibly by dissatisfaction with the pastor, as the society's action might indicate in its vote August 10, 1812, "To see whether the Rev. Mr. Barton would be useful as a gospel minister any longer for said society—negative 22, yea 13,"—these doubtless were the controlling reasons for overtures which were made the following year, on the departure of Mr. Barton, for a return to the First parish. January 6, 1814, the society chose Thomas Eaton, Jonathan Thurston and Nehemiah Giles to confer with the First parish, "now in session respecting raising money in unison for supplying the pulpit and to petition legislature at next session for dissolution of corporate society powers"—and on the 10th of January, it was voted that the meeting-house together with the land connected with said house be deeded to two men, viz. John Farwell and Capt. Joseph Farwell, by their giving a drawback bond by which they will deed it to whomsoever the committee (seven chosen for the purpose) shall direct.

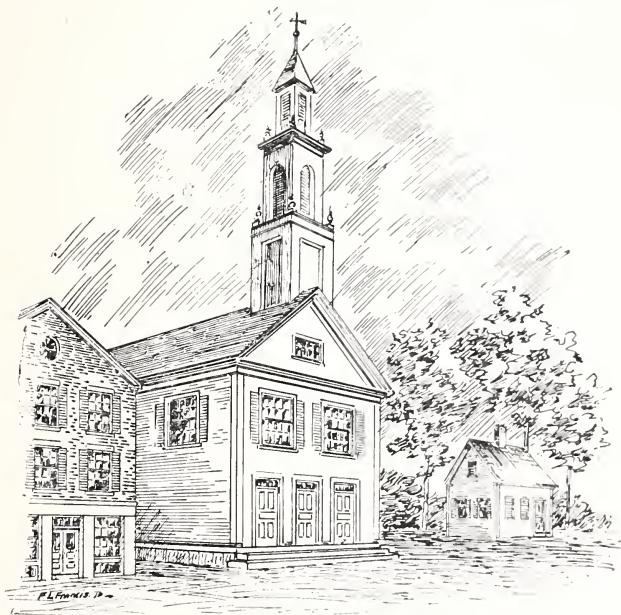
A side light may reveal somewhat of the discouragements of the church at this time. An unsuccessful attempt was made to secure a suitable pastor, first of Rev. Warren Fay and later, of Rev. Benjamin C. Meigs, a missionary destined to sail the following year to Ceylon. Somewhat singularly, Rev. Dr. Worcester was instrumental in defeating their purpose. Dr. Worcester, then at the outset of his great undertaking in establishing the missionary work of the American

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Board, wrote to Mr. Meigs concerning the effort of the C. C. church. "Did the good people in Fitchburg duly weigh the considerations? I cannot but think, that they looked too much on their own things and not enough on the things of others. I admit that their situation is somewhat peculiar; I feel for them; but other parishes think their situations also peculiar; and if a missionary may settle in Fitchburg, missionaries may settle in other parishes. The precedent would certainly be a dangerous one." The great controversy also had just begun in New England, whereby the intellectual reasoning of Dr. Channing was able to crystallize the theological views of many influential and intelligent people into Unitarianism. These considerations had weight, and influenced the Calvinistic church to believe not only in unity of spirit but in bonds of peace. It was during the year 1815 that the celebrated correspondence took place between Dr. Channing and Dr. Worcester in which the latter successfully withstood the doctrines of Channing, and the final separation between Unitarianism and Trinitarianism became complete.

The union of the two churches at this time was not the strange alliance it might seem from the remark of Dr. Worcester. "How *could* the brethren of the church have ever consented to such a measure? You can no more unite with those people than light and darkness can be one." Only those who are familiar with the ecclesiastical history of New England during the following decade can understand that the faiths of Christians were in process of evolution.

The Rev. William Eaton was settled over both parties in 1815, which union continued eight years, but his Calvinistic views were not acceptable to the Unitarian wing and the truce was finally broken in 1823.



FIRST MEETING-HOUSE, 1806-1844.

Asa Thurston.

ASA THURSTON, THE MISSIONARY.

A sketch of one of Fitchburg's most noted Christian heroes is appropriate at this point of time—a product of the missionary spirit of the times, inspired doubtless by the burning zeal of Dr. Worcester in this his first pastorate.

Asa Thurston, son of Capt. Thomas and Lydia Davis Thurston, was born October 12, 1787, one of a family of ten children, at the Thurston homestead, now known as the Daniel Taylor place, some three miles northwest from the present city hall. The father, an active supporter of the new church, whose name appears the second in the list of givers towards the enterprise, was a fine musician and leader of the church choir for thirty years; from him his son Cyrus doubtless inherited his musical gifts.

The two brothers, Asa and Cyrus, were apprenticed to John and Joseph Farwell to learn the scythe-maker's trade, but during the revival which followed the departure of Rev. Mr. Worcester, Asa became exceedingly impressed with the teachings of Rev. Mr. Barton. His convictions were the result of no sudden emotion, however, and not until he was twenty-two years of age, after six years of pondering the question, did he make the final decision and offer himself as a missionary. Fitting for college, he entered Yale in 1812, graduating in 1816; he finished his seminary course at Andover in 1819.

His biographer, Mr. Harris, writes of him: "In the fall of 1819, after finishing his seminary course, he turned his steps homeward for the last time. His purpose to be a missionary had long been known, but his chosen field of labor, the Sandwich Islands, had just been announced. The story of the barbarous murder of Capt. Cook had sent a chill through England and America. Youth and age alike, not only in Fitchburg, but in all the adjacent towns were interested in the man who had courage to carry the gospel to savages.

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“The Sabbath previous to his departure he preached in Mr. Eaton’s pulpit from the text—‘And other sheep I have which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one fold and one Shepherd.’ The church was filled to overflowing. In the choir were Ebenezer, Cyrus, Sylvania and Mahala, his brothers and sisters. There was a gathering of neighbors and relatives at the old homestead the morning of Mr. Thurston’s departure and right warmly was the ‘God bless you’ given.

“The time was fixed for the vessel to sail. It was a sorrowful day. Gray-haired men and women and little children wept, but no tear could be traced on his cheek. His horse was saddled and brought to the door. As he mounted and drove away, not a shadow crossed his brow. Longing eyes went after him as he ascended the hill and as he entered the woods which then covered the brow of the hill, he turned his horse about and sat for a moment surveying the scene and group before him—a last look at home, kindred and friends—then drew his reins and galloped away.

“Brave soul! His goal was no visionary flighty castle, but a sublime height reached only by patient toil that knew no rebuff of fortune or flickering of faith and its reward is ‘manifold more in this present time and in the world to come life everlasting.’”

He was married to Lucy Goodale of Marlboro, Mass., and sailed from Boston with others who formed the first band of missionaries sent to the Sandwich Islands, October 23, 1819, giving a farewell address in Park Street church, Boston.

Never again to return to his native shores, his entire life afterward for forty years was spent with the people whom he led out from the deepest heathenism into gospel light. His Christian faith and heroism were well expressed in the familiar hymn.

Yes, my native land, I love thee,
All the scenes I love them well,
Friends, connections, happy country,

Asa Thurston.

Can I bid you all farewell,
Can I leave you,
Far in heathen lands to dwell?

Bear me on, thou restless ocean,
Let the winds my canvas swell;
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native land,—Farewell—Farewell.

He reached the Sandwich Islands, March 31, 1820, after a voyage of more than five months and found the inhabitants in the depth of heathenism; was stationed for more than forty years on the island of Hawaii at Kailua.

*“He was instructor for a time of both kings Kamehameha II. and Kamehameha III. His influence upon the conduct and disposition, especially of the latter, was very great, but his influence was greatest among the masses. He was honored alike by the natives and foreigners as a faithful, patient and persistent worker; steadfast and abiding in one stay far beyond the ordinary missionary. Nothing in the history of missions of like instance is recorded—so long at one post without revisiting the home of his childhood. Only when advancing age and repeated strokes of paralysis had rendered him incapable of service did he yield; thereafter spending the close of his life in the city of Honolulu. His knowledge of the native language and character was most thorough. He translated Genesis, Numbers, Deuteronomy, the whole of Samuel, Second Book of Kings and other parts of the Bible into the native language.”

He died March 11, 1868, his wife surviving him, also three children and several grandchildren, one of whom, L. A. Thurston, was sent as minister from Hawaii to the United States previous to its annexation.

**Missionary Herald.*

CHAPTER III.

RETURN TO C. C. MEETING-HOUSE.

In the fulness of time when Trinitarianism had at last recognized the insuperable barrier between it and Unitarianism, a final separation took place and the first record on the books of the C. C. church is as follows:

“Friday October 31, 1823.

“The church assembled agreeably to notice given the preceding Sabbath. Brother Abel Thurston signified his acceptance of the office of *deacon, to which he had been chosen at a previous meeting * * * * The particular object of this meeting was then stated by the moderator and after much consultation and deliberation on the subject it was moved and seconded that this church remove its connection from the First Parish and unite with the Congregational society (formed this day) in the town of Fitchburg.

“The above motion being put by the moderator, twenty out of twenty-three voted in the affirmative. Those who did not vote in the affirmative were then severally enquired of their reasons for not voting; to which, different answers were given. They were then particularly requested to state whether they wished the church to delay or adjourn on their account and each for himself stated that he did not. The idea was then suggested that a part of the church would choose to remain with the First Parish; in that case an adjustment of the concerns of the church relative to the fur-

*Ephraim Kimball, who held the office of deacon in the old church before the separation, continued in that office with the new church until his death in 1825.

Return to C. C. Meeting House.

niture and records which they now hold in common would be very desirable that no unhappy differences might hereafter arise.

"Voted **unanimously* that those vessels and records which formerly belonged to the church under the care of the Rev. Wm. Bascom shall be left for the use of those who may wish to remain with the First Parish and the remainder be taken for the use of those who unite with the C. C. society.

"Voted to adjourn without delay.

Attest—Walter Johnson Ch. Clerk."

On November 5, 1823, a committee of the society composed of Joseph Farwell, Abel Fox and Alpheus Boutelle was chosen to unite with the church in extending a call to Rev. Rufus Putnam to become its pastor, and December 22 it voted to offer him a salary of \$475 per annum "with two Sabbaths each year excepted for him to visit his friends or other special occasion and no deduction to be made in case of ordinary and temporary sickness."

One week later, November 13, 1823, a committee was chosen to take into consideration the prudential and financial concerns of the society and to devise ways and means to secure and advance its future prosperity. This consisted of Joseph Simonds, Joseph Richardson, Joseph Downe, Jr., Joseph Farwell, Walter Johnson, Isaiah Putnam and William Downe. On December 4, 1823, they made the following report, which was accepted:

"We the subscribers, members of the Calvinistic Congregational Society in the town of Fitchburg—impressed with a sense of the duty we owe to our God and Saviour—to ourselves, and to the rising generation, and to posterity and feeling desirous that the pure doctrines of the gospel should be faithfully and

*Be it remembered that this action was taken by the two wings in the town church.

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constantly preached in this place; that for an object so desirable we feel a willingness to appropriate a portion of our earthly substance; and for its accomplishment do mutually and solemnly agree and engage with each other, and bind ourselves in good faith, to pay annually to such person or persons as the said society shall appoint to receive the same in portion as our polls and estates stand in the yearly town valuation. The object by us in view is to secure the payment of all ministerial charges and other necessary expences arising in said society which is not otherwise provided for. Provided always that any subscriber to this compact shall have liberty to withdraw his or her name when they think proper, by notifying the clerk of said society in writing of their intention, previous to their annual meeting and paying all arrears that may be due. Your committee recommend that the annual meeting be held yearly on the Second Monday in March. That in addition to a clerk and a committee for granting certificates of membership, there shall be chosen annually a treasurer, collector and a prudential committee to consist of three persons."

The call and acceptance of a pastor following so closely the organization of the church makes it interesting for us to know the characteristics of the man who led the church through its early trials and out into the clear waters of its successful voyage.

Rev. Mr. Putnam was born in Sutton, Mass., in 1791, graduated from Harvard college, and while teaching in Ipswich preparatory to entering Andover seminary received the call to Fitchburg. He was a great student, and through the instruction received from a gifted and pious mother, he gave up his purpose for further theological training. His mother had brought up her eight sons to understand Congregational polity, and two of them entered the ministry. Having accepted the call, the saving of souls became his burning desire. He was a man of positive convic-

First Case of Discipline.

tions and was ardently interested in the anti-slavery movement as well as temperance reform at a time when the advocacy of these doctrines cost something. As a teetotaler his example was effective in changing the sentiment which had prevailed earlier in the century. A year after his settlement in Fitchburg he married Frances H. Porter of Worcester. He was of medium stature, clear, light complexion.

His ordination took place February 4, 1824, with the assistance of all the churches in the Worcester North Conference, together with the churches in Townsend and Sutton and the Calvinistic church in Leominster. The church at that time belonged to the conference which included the churches in towns to the north and west of Fitchburg.

Friday, February 27, was observed as a fast day, in order to implore the influences of the Holy Spirit upon our colleges. This united purpose on the part of the Christians of that period in invoking divine blessing upon the higher education of our country, has been the impulse that permits us to see the increase from half a dozen to more than forty colleges of the highest order, all under the direct fostering care of our own denomination. One month later, the first move was made for establishing a Sabbath school, an account of which is presented elsewhere.

March 19, 1824, the church began its first case of disciplining erring members, who had returned to the First parish. After fruitless endeavors the following letter was authorized and sent to each:

Fitchburg, May , 1824.

To Brother—(or Sister)

In the course of divine providence, the members of the church of Christ in this place, in order to maintain the truth as it is in Jesus and worship their God according to the dictates of their consciences, have been under the necessity of leaving their former house of worship and retiring to another.

It is therefore with much regret they learn that some of their number are determined to walk no more with them. From our committee who were appointed to inquire into the subject we have re-

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ceived the unwelcome information that you, dear brother (or sister), are among this number.

You will permit us freely to express our sorrow, that you feel no disposition to unite with us in the support of what we deem to be the fundamental doctrine of the Gospel of Christ. We are concerned on this account for your eternal welfare and as Christian brethren we believe it to be our solemn duty, tenderly to admonish you.

We do not wish by this means to stir up any unholy feelings and passion. We wish everything in our own bosoms and in yours to be still and peaceful. Nor will this be difficult if we are real Christians and possess a heavenly temper. It is truly our desire to feel and act toward you as becometh the followers of the meek and lowly Jesus. Our object in this communication is not to persuade you to unite with us in our worship or to walk with us in the way which we think to be true and right unless you can do this in sincerity and with your whole heart. Yet, dear brother (or sister), we cannot give you up without a gentle warning.

We fear that you have embraced and are using your influence to support doctrines contrary to the articles of faith to which you have subscribed as a member of this church and which we believe is agreeable to the word of God. We are convinced that by this course you are exposing yourself to the displeasure of the great Head of the Church, and endangering the peace and happiness of your soul beyond the grave. Most certainly you are not in this way using "your endeavors for the promotion of the purity, peace and prosperity of the church."

But all this we can easily forgive, if by any means we may be instrumental of advancing your eternal interests. We entreat you, therefore, to pause and reflect. Ponder the path of your feet, your soul may be ruined, we beg of you to listen to our friendly and tender admonition.

We give it with deep concern for your spiritual good; we certainly wish you prosperity in time and eternity. Be not offended then with our gentle reproof. Our hearts' desire and prayer to God for you is that you may embrace the truth, obey it and be saved.

The meeting of the church is adjourned till Friday the 2d day of July next at the close of the lecture preparatory to communion in the afternoon, before which time, dear brother (or sister), we hope to hear from you.

RUFUS A. PUTNAM,
TIMO. T. DOWNE,
WALTER JOHNSON.

The historical value of the above communication is the revelation of the spirit animating the church as well as its composer, the pastor. No satisfactory answer having been received from the offending parties



REV. RUFUS A. PUTNAM.

Controversy Concerning Records.

and it being evident that they would not return, the church voted to suspend them until satisfaction was received. At the same time (July 2) the church voted to give them the privilege as individuals to copy any or all the records of the church since the union of the two churches until the time this church left the old meeting-house.

CONTROVERSY CONCERNING RECORDS, ETC.

The records preceding August 9, 1824, were copied from the original. The succeeding records would indicate that the culmination of this disciplining process resulted in a loss of the original records to the C. C. church.

"Monday, August 9, 1824, Deacon Jaquith of the Unitarian church having made a demand for all church records and furniture now in possession of the church, said demand having been made agreeable to law, the church was given to understand a prosecution would follow, if withheld. By the church's committee appointed at a former meeting to fulfil the vote of the church, and make the division of records and furniture as specified in said vote the church learn that said committee have discharged their duty so far as to make to Dea. Jaquith the offer of that portion which by said vote was stipulated, but have not tendered said property as prescribed *by law* and the reason assigned by Dea. Jaquith and other members of the first Parish is, that those church-members who remain with said parish are not under any obligations to fulfil the conditions of the aforesaid vote, because, *as they say*, we have been the first in the transgression, and that this church have by disciplinary process had with those members who refused to walk with this chh, and fulfil their covenant engagements, violated their promise, that on our leaving the first Parish, we engaged that every thing should be still and peaceful; that we have

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ill-treated them and done them wrong that we would not acknowledge them as the first chh. &c &c &c.

“A perusal of the doings of this church, however, will show how much of *truth* may be attached to any of the preceding statements, made, as this chh believe, in order to conceal the real motive for such an unprecedented case as the above alluded to, by those who profess to be the friends of the meek and lowly Jesus.

“In order that this chh. might proceed on safe ground with the difficulties before them it was thought expedient by individuals, to take counsel. Mr. Hoar of Concord was accordingly consulted; and as stated by the moderator and Bro. J. Thurston, it was his decided opinion that, by virtue of the vote respecting the division of records and furniture, this chh, would, by law hold them. Still, whether we held them or not, it would not in the least affect our standing as a chh, our having been acknowledged as such by a regular ecclesiastical council.

“This chh, then in view of the perplexities and expense attending a suit at law, confident also that such concerns, especially when contending for property of the kind in question, would greatly impede the growth of grace in their own hearts and retard the progress of Christ’s Kingdom in this place, and that by giving up what they deem their *own property* in this particular case, as no precedent is likely to be established and no rights lost, will exhibit to every candid mind that are possessed in some degree, of the temper of Him who said ‘And if any man will sue thee at the law and take away thy coat, let him have thy cloak also.’

“Moved and Seconded, that this church comply with the demand made by Dea. Jaquith for chh. records and furniture, and that we do it rather than contend in law, although we have the opinion of able counsel that on the ground of the vote passed *before the chh left the old Meeting house* (page 29) we have a just and lawful claim to such part thereof as was then voted *unanimously*.

Faith and Works.

"The motion being put by the moderator passed in the affirmative. Yeas twelve Nays one. Neuter one."

A committee of five consisting of Joseph Richardson, Abel Thurston, Jonathan Thurston, Walter Johnson and Abel Downe was chosen to collect and deliver the aforesaid property, which they did immediately after the close of the meeting, taking a receipt therefor.

One month later, Dea. Thurston presented a communication to the C. C. society from Nathan Ordway, signed by him as clerk of the First parish, making a *gift* of certain records and furniture to the C. C. church, and at a meeting November 5, it was voted "that the further consideration of a communication signed by Nathan Ordway respecting certain chh. records and furniture be indefinitely postponed."

These records are interesting reading as revealing the *animus* which pervaded not only our own churches in Fitchburg, but many others in New England at that date.

Another interesting fact concerning some of this "furniture" referred to in this controversy is noted, that in January, 1900, Dea. Abram Dole had in his possession one of the communion cups, which came to him as a gift from Charles Caldwell, whose father, Dea. Enoch Caldwell of the Unitarian church, had been the custodian of this old communion service for many years.

To avoid opportunity for any future controversy the C. C. society in matters of church property voted September 27, that it shall never sell or dispose without the consent of the church.

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FAITH AND WORKS.

The last day of the year 1824 having been set apart for fasting, humiliation and prayer, the first part was spent in secret devotion; the afternoon in public devotions at the church assembled, and this was followed by a business meeting. The day was closed by a "re-

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newal in a public manner with each other and with their God and Saviour, their covenant vows. A more general attendance than usual, a greater degree of freedom with those who led in the devotional exercises and more interest manifested on this occasion than for a long period has been apparent."

The increased attendance upon church services necessitated additional seating capacity and early in 1825 additions were made of one pew each side of the pulpit and six wall pews in each of the side-galleries. These were of the large old-fashioned box style which were changed into slips ten years later. These were sold at auction March 14, 1825, by Capt. Alpheus Kimball to the following persons: David Boutelle, Abel Downe, Joseph Farwell, Nehemiah Giles, Simeon W. Brown, Ephraim Osborn, Jr., William Downe, Ephraim Osborn 3d, Joel Butler, Aaron Eaton, Abel Downe, Lydia and Lucy Davis, Amos Wheeler, Jr., Edward Smith, Joseph Hovey, David Lowe, Stephen Dole.

Necessary repairs on the outside were also made; three coats of white paint were applied and four stone posts at each corner were set.

FIRST MISSION ORGANIZATION.

"Go, preach my gospel to every creature." This command of the great Leader was obeyed when on March 3, 1826, the church considered the expediency of resolving itself into a Tract Society.

Of all the great organizations for the evangelization of the world which have been established during the nineteenth century, only one—the American Board—was in existence. The American Home Missionary Society was organized this same year. The American Tract Society was the medium through which the churches of New England were able to fulfil the Master's command. On the thirty-first day of March—one month before the birth of the American Home Missionary Society—the church's committee reporting, all the members formed

First Mission Organization.

themselves into a society to be denominated "The Auxiliary Tract Society of Fitchburg," for the purpose of promoting the circulation of moral and religious tracts in this vicinity, and of aiding the American Tract Society in the extensive distribution of tracts through the most destitute parts of the United States and of the continent of America. Executive officers having been chosen, it was voted to send one-third of the donations to the treasurer of the American Tract Society; one-third to be returned to the donors in tracts at ten per cent. discount from the usual prices, and one-third to be at the disposal of the executive committee of the society for local distribution. It was voted that *each member of the church* shall feel themselves under solemn obligations to devote a small sum of money annually for this society; it being left to the discretion of each member to give as the Lord shall prosper him.

In this day of surfeit in religious literature it may be difficult to realize what hunger there was for just such reading as the society was able to put into the secluded homes of America, by the agency of the Christian colporteur, who was as truly a missionary as any who crossed oceans. It was fallow ground also, by which our colleges were filled later with material for missionary work the world around.

At the close of this meeting Walter Johnson resigned the office of clerk. Later he removed to Worcester, and we lose sight of our early friend, whose name we had become familiar with and to whom the church is indebted for the account of its first interesting years, inscribed in elegant penmanship. Alpheus Kimball was chosen to fill the office; a man who was prominent in town affairs and in the industrial life of the community, and whose sons have efficiently filled many public positions in town, county, state and nation since then. His home was on West Main street where now stands the Dea. S. A. Wheeler house, and it was here that the meetings for prayer and business were held until the first chapel was built.

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Thereafter for sixteen years we find his name appended to every record of the very active life of the C. C. church.

HOME CHARITIES.

“The poor ye have always with you.” “If any man careth not for his own, he is worse than an infidel.” And to this end the church through a committee appointed January 4, 1827, drafted the following report:

“March 2nd 1827 That it is the duty of the church to relieve the temporal wants of their brethren and sisters who may be reduced to poverty, as far as it may be in their power to do so; and in accordance with this opinion, we suggest the foregoing plan which we think will secure to the poor of the church, that prompt and efficient relief which their circumstances may require.

“1st Let a collection be taken up every month at the close of the preparatory lecture, the purpose for which the collection is made, being stated by the pastor at the time.

“2nd Let the money so collected be placed in the hands of the pastor whose duty it shall be to inquire into the temporal condition of his flock, and to appropriate from time to time such sums of money to the destitute as may in his opinion be sufficient to relieve their wants.

“3d Let the church appoint a committee consisting of one from each school district whose duty it shall be to aid the pastor in this work of charity by giving him such information in regard to the condition and wants of their brethren as may enable him to carry the charitable design into effect.

“4th Let the pastor keep the account of all the money placed in his hands for this purpose, keep a list of the persons to whom appropriations have been made, with an account of the sums appropriated to each, and

Church Improvements.

make a report of his doings in relation to this subject to the church at the close of the preparatory lecture next preceding the January communion annually.

“5th When there shall be any surplus funds in the hands of the pastor not needed by the members of the church they may be donated to any other charitable object by vote of the church, which report shall be duly audited by one or more of the directors.

Signed Abel Thurston
Alpheus Kimball
Abel Downe
Samuel Smith
Asa Sawyer.”

The directors appointed were Abel Downe, treasurer, Joseph Downe and Alpheus Kimball. The committee appointed to assist the pastor, we find later, consisted of Edward Smith, District No. 7, Stephen Lowe, No. 2, Joseph Simonds, No. 3, Ephraim Osborn, No. 4, Joseph Downe, No. 5, John T. Farwell, No. 6, Abel Farwell, Nos. 8 and 9, Phineas Sawyer, Nos. 10 and 11.

January 12, 1827, the society refused to grant a request to certain subscribers for a contemplated academy, for sufficient land in the rear of the church upon which to erect a building, thereby breaking the ancient custom of keeping the church and school-house side by side.

CHURCH IMPROVEMENTS, CLOSING YEARS OF PUTNAM PASTORATE.

During this year a move was made to enlarge the meeting-house “provided it can be done without expense to the society” and on September 17 it voted to receive proposals for building a new meeting-house and to ascertain on what terms an eligible site for the same can be secured. This plan was rejected and on December 10 it was voted that the meeting-house be altered and enlarged according to plans proposed by Jonathan

Calvinistic Congregational Church.

Cutting, Jr. The contract was awarded to Joseph Downe, Jr., for \$1620, and during the summer of 1828 the work was completed.

October 4, 1828, David Brigham, Joseph Downe and Levi Farwell, a committee on behalf of the donors, presented a steeple-bell weighing 1635 pounds to the church "for the use of said society so long as the present religious sentiments which are commonly called Orthodox or Evangelical shall continue to be maintained; it being understood by the donors that the society either alone or in connection with the Inhabitants of the town shall cause it to be rung Sabbaths, lectures, funerals and on all proper occasions."

The sale of pews, the proceeds of which furnished the funds for remodeling the meeting-house took place November 4, 1828, and was as follows:

SOUTH ROW.			NORTH ROW.		
Pew No.	NAME.	Appraised Value.	Pew No.	NAME.	Appraised Value.
52	Aaron Eaton	\$39	51		\$39
54	Levi Downe and Jona. Burrage	40	53	Abel Downe	40
56	Isaiah Putnam	41	55	Alpheus Kimball	42
58	Justin Stearns	40	57	Moses Hale	41
60	Horace P. Messinger	33	59	David Brigham	33
62	Amos Durant and Walter Johnson	33	61	Nathan Tolman and Levi Simonds	33
64	Elijah Brown	29	63	Abel Thurston	29
66	Samuel Caswell	33	65	Joseph Battles	33
68	William Downe	33	67	Samuel A. Wheeler	33
70	Augustus H. Searle	32	69	John Williams	32
72	Isaiah Putnam	31	71	Edward Smith	31
74	Thomas Damon	29	73	Samuel Smith	29
76	Levi Fullam	28	75	Abel Downe	28
78		27	77	Abel Farwell	27
80	Joseph Upton	27	79	Lucy Davis	27

November 21, 1828, a committee of five, composed of Rev. R. A. Putnam, David Brigham, Timothy Downe, Samuel Hale and Abel Thurston, were chosen to take into consideration the subject of the sanctification of the Sabbath, which resulted in the formation of an association auxiliary to the American Union of Boston

Stephen Dole. 18	E. Smith. J. Hovey. 16	Abel Downe. L. Davis. 14	Joel Butler. 12	Eph. Osborn, Jr. 10	N. Giles. 8
SOUTH GALLERY.					
Aaron Eaton.	52		51		
Levi Downe. Jona. Burrage.	54		53	Abel Downe.	
Isaiah Putnam.	56		55	Alpheus Kimball.	
Justin Stearns.	58		57	Moses Hale.	
H. P. Messenger.	60		59	David Brigham.	
Amos Durant. Walter Johnson.	62		61	N. Tolman. Levi Simonds.	
Elijah Brown.	64		63	Abel Thurston.	
Saml. Caswell.	66		65	Jos. Battles.	
Wm. Downe.	68		67	S. A. Wheeler.	
Aug. Searle.	70		69	John Williams.	
Isaiah Putnam.	72		71	Edward Smith.	
Thos. Damon.	74		73	Samuel Smith.	
Levi Fullam.	76		75	Abel Downe.	
	78		77	Abel Farwell.	
Jos. Upton.	80		79	Lucy Davis.	
NORTH GALLERY.					
			9	Stephen Brown.	
			11	Wm. Downe.	
			13	El. Osborn.	
			15	Aaron Eaton.	
			17	Mrs. Whelte.	
				Wm. Farwell.	
				Jos. Farwell.	
				7	
				5	
				3	
				1	

PEW OWNERS IN 1828.

Close of Putnam Pastorate.

for promoting observance of the Christian Sabbath, adapting itself to the especial needs of this town.

During the summer of 1829, a case of discipline is noted where two members had become offended with each other, the result of which was successful in bringing a Christian spirit to control the actions of the aggrieved parties. This principle of arbitration whereby the tactful methods of the pastor and committee were able to remove a stigma from the fair name of the church is highly to be commended.

The salary of the pastor, which in 1830 was \$600,—\$500 voted by the parish and \$100 by the church—was the assigned cause for his request for dismissal December 6, 1830. In the attempt of the church to have his decision recalled, he stated that if he could be sure of receiving \$600 and could look to the church for its payment, he would remain, but the uncertainties attending the payment by this dual responsibility made it difficult to fulfil. This responsibility the church could not take, and a renewal of his request for a council to dismiss him was accepted, and March 8, 1831, his resignation was officially accepted with the suggestion by the council that the church give Mr. Putnam \$300 upon his departure, which was done, the church raising the amount by subscription.

Rev. Mr. Putnam was unswerving in following out what he believed to be his duty, yet by his devout and spiritual life his pastorate was effective in softening prevailing asperities and prepared the way for greater ingatherings, which soon followed.

This first council which convened was composed of the following persons: Phillipston, Rev. Joseph Chickering, Ignatius Goulding; Westminster, Rev. Cyrus Mann, John Murdock; Harvard, Rev. George Fisher, Asa Wetherbee; Leominster, Rev. Philip Payson, Abel Wood; Groton, Rev. John Todd, Sewell Rockwood.

Rev. Mr. Putnam preached his farewell sermon April 24, 1831, at a very impressive and deeply affecting service, his text being "I shall drink no more of the fruit

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of the vine, until I drink it new with you in the kingdom of heaven." After leaving Fitchburg he preached in Chichester, Cornish and Epsom, N. H. In 1854 he removed to Pembroke, N. H., where he died in 1873. Of his nine children, only one daughter is now living (1902), who writes as follows:

"He had a helper and sympathizer in my mother, who was an intelligent, highly educated, pious woman, whose devotion to duty was a constant source of strength to my dear, good, honest, faithful father."

PASTORATES OF REV. MESSRS. ALBRO AND EMERY.

On the ninth of December, 1831, the C. C. church withdrew from the Worcester North Association of churches and united with the Middlesex North Association.

January 3, 1832, by a vote of 36 out of 41, the church extended a call to Rev. Joseph H. Towne of Boston, which was declined, and on January 30 a call was extended to Rev. John A. Albro of Chelmsford, the parish concurring by a vote of 57 yeas, 5 nays, 10 neuter, offering a salary of \$600. This call was accepted upon condition that a certain case of church discipline, on account of a long-standing quarrel between two prominent members, be disposed of previous to installation. A council was called for this purpose and in its findings it stated that "the case is now resting entirely on the two [aggrieved persons] whether peace and harmony are to be restored and the candle of the Lord to shine here as in times past, or whether this church is to be still distracted by division and thus become like Admah and Zeboim, depends now upon the spirit in which this result is received."

Rev. Mr. Albro was installed May 9, 1832, the sermon being preached by Rev. Leonard Wood, D. D., president of Andover Theological Seminary. The society appointed "seven marshals to conduct the procession

Pastorate of Rev. Mr. Albros.

and to keep order at the meeting-house." These were Levi Downe, Alpheus Boutelle, Benjamin Brown, Josiah Brown, Jacob Tolman, Ephraim Osborn, Jr., and John Thurston.

There immediately followed a great ingathering, fifty-three uniting with the church during the year 1832. In this list were many whose names are familiar and who gave the church by their devotion much of its efficiency and influence during its later years. Of this number all have passed on but one, our beloved and honored Dea. Abram Dole (1902).

June 4, 1832, the church voted it expedient to make an effort for the benefit of domestic missions. A committee was chosen to carry the resolution into effect. Two months later, August 6, John T. Farwell was chosen the first treasurer of the benevolent fund and it was voted "that so much of the money collected by the committee on domestic missions, as may be necessary to make the pastor a life director of the American Home Missionary Society, be paid over to the treasurer of said Society, the remainder be devoted by said Society in behalf of missions *in the valley of the Mississippi.*"

"Then had the churches rest." It seems to be a law of nature that during seasons of apparent quiet, forces are at work unseen which come suddenly to the surface, revealing a condition of unrest. It would be pleasant to record the various phases of effective spiritual work going on during the next two years; we may be sure of these, and with the exception of one case of discipline of a prominent church member, who was excommunicated for dealing in ardent spirits, all went on smoothly until August 4, 1834, when the pastor presented his letter of resignation. The reason assigned was the unsettled and still smouldering quarrel which had divided the church before his installation. Unsuccessful attempts were made by the church to remove the difficulty before calling a council. On December 7, 1834, a communication from the Middlesex Union association reading as follows: "Reflecting upon the un-

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happy condition of the Calvinistic Congregational Church in Fitchburg—believing that it would conduce to their peace and spiritual good, to observe a season of fasting, humiliation and prayer,” recommended setting apart a day for this purpose, which was done and January 29, 1835, was the day appointed. Meanwhile, Mr. Albro’s request was accepted and he was dismissed December 15, 1834. The fast day services took place in the chapel, the church assembling at 9 o’clock at the chapel, and services were continued through the day, which were conducted by Pastors Rogers of Townsend, Brown of Shirley, Hubbard of Leominster and Mr. Emery from Andover. The case, however, continued to disturb the harmony of the church for a year longer. But a final disposal seems to have been effected (so far as the church was concerned), February 25, 1836, when it was resolved after a long discussion “that we individually, if we have said or done anything in the course of our past difference, that have given offense to any members of this church, we are sorry for the same.”

After a pastorate of two years and eight months Rev. Mr. Albro was settled over the Shepard Memorial church of Cambridge, where he remained until his death in 1866.

February 26, 1835, the church voted to call Joshua Emery, a recently graduated student of Andover, to become its pastor. The parish concurred March 9, with the offer of a salary of \$600. The church voted to give in addition \$25 the first year, \$50 the second, \$75 the third, and \$100 the fourth. His ordination took place May 13, 1835. The sermon was preached by Rev. H. Winslow of the Bowdoin street church, Boston, and the charge to the pastor was given by Rev. Milton Badger of Andover.

Certain benevolent members of the society built a new chapel, which was presented to it and was formally accepted April 2, 1835.

December 21, 1835, quite a radical change in the

Pastorate of Rev. Mr. Emery.

interior of the church was ordered, when a new pulpit was proposed and the body pews were changed into slips. Alterations of the pulpit window were also made.

July 4, 1836, a "Vigilance committee" was appointed to converse with church members who were living inconsistently with their church vows.

June 5, 1837, after a pastorate of only two years Rev. Mr. Emery read his letter of resignation. A hint of the cause may be seen in the church's action when it said: "We deeply regret the existence of those things among us which have caused trials and discouragements to our pastor, sufficient to induce him to ask a dismission." Also in the following rebuke of the council, June 20: "While the council sympathizes with this bereaved church, they deeply lament the unhappy difficulties which have marred your comfort, grieved the Holy Spirit and hindered your prosperity. Dear brethren, we hear there are divisions among you and we are constrained to believe in their existence. How can you expect the Great Head of the church will bless you, whilst in this condition? Is not the spirit of the gospel peaceable as well as pure? Has not Christ commanded his disciples to love one another and to keep the unity of the Spirit in the bonds of peace?" etc., concluding thus: "Brethren, our heart's desire and prayer to God is, that you may be kept from the fearful desolations which have come over some of the fairest portions of Zion in the indulgence of *party strife*, and that you may sometime be united again in the resettlement of the gospel ministry and made joyful by the goings of our God in the midst of you."

Again we are able to look back and take in a broad view of a condition of affairs which those living in those days could not. That which seemed to our fathers faction and strife unworthy the name of Christian, was the first muttering of the greatest upheaval which the century saw, and which, a quarter of a century later, broke forth in the great Civil war.

If the C. C. church was rent by faction thus early in

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the stage, it was not alone, but men of positive convictions all over the nation were beginning the great struggle; in the shop, by the wayside and as members of the same church, in daily interchange of opinions. We need to keep this thought in mind as we watch the progress of church affairs through the succeeding years, until the final overthrow of human bondage, a system which had prevailed ever since the race began.

Mr. Emery was a most helpful worker and leader in Sabbath school work during his pastorate. On his departure he became pastor of the church in North Weymouth, Mass., where he remained more than thirty years.

CHAPTER IV.

PASTORATE OF REV. E. W. BULLARD.—SLAVERY QUESTION A DISTURBING FACTOR.

July 3, 1837, an attempt was made to unite in recalling Rev. Rufus A. Putnam, two meetings being held in which the vote showed a strong division of sentiment. The second one resulted in a vote of 30 yeas, 10 nays, 10 neuter. Unsuccessful in this, the church remained without a pastor a whole year, when finally a call was extended to Rev. Ebenezer W. Bullard with the offer of \$700 as salary. This was accepted and he was ordained July 1, 1838.

Mr. Bullard was born in Sutton, Mass., educated in Amherst college and Miami university, Ohio, where he graduated in 1834, and from Lane Theological seminary, Cincinnati, Ohio, in 1837. These facts may have a bearing in the conflict which continued throughout his ministry over the slavery question and which resulted in the separation and formation of another church. Although of New England birth, his educational training at the plastic period when opinions are formed was on the Mason and Dixon line, where he was surrounded with those influences antagonistic to our positive New England ideas upon these questions.

Mr. Bullard was a man of very attractive, winning personality, with a courtly bearing, graces which won for him a large and loyal following, while his lukewarm attitude toward anti-slavery doctrines created a stubborn opposition to him.

On the 20th of January, 1840, is recorded the following:

“The church assembled in the chapel at one o'clock P. M. agreeable to notice given the Sabbath previous

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by the pastor, to consider certain resolutions on the subject of American Slavery. The meeting was opened with prayer by the pastor and the following preamble and resolution were presented by him for action:

“Whereas, upon the subject of American slavery and especially in regard to our individual duty in respect to it, there exists substantial and conscientious difference of opinion among members of the church, and whereas we all do cheerfully accord to each other the right of private opinion and private action, and of associated action upon the subject independent of the church; and whereas we deem it incompatible with the peace and prosperity of this church to force even upon a minority of our brethren, principles, resolutions or dissensions, to which they are openly, honestly and conscientiously adverse in the capacity of a church, therefore

“Resolved that we will take no church action upon the subject.”

“The pastor was then requested to read the resolutions which were the subject matter of the meeting (condemnatory of slavery). He read them, after which Bro. Thomas Eaton rose to request, that the resolutions might be considered and that no action be taken upon the subject at that meeting, and before he proceeded in his remarks, a motion was made by Dea. John T. Farwell that the preamble and resolution first presented by the pastor be adopted by the church. After some remarks the preamble and resolution were adopted.”

A month later, February 17, an attempt was made by Thomas Eaton to have the foregoing action rescinded, but it was defeated.

On October 31, 1840, and January 1, 1841, cases of discipline are recorded of persons who had joined the Baptist and Unitarian churches, of others who had absented themselves from communion. Answers were made that, First, The church did fellowship with slave-holders; Second, The action of the church the year

The Slavery Question.

previous upon the slavery question. The cases were continued to January 8, when other parties whose cases had been continued for the same offence were excommunicated. The later cases being acted upon, two votes were taken on accepting their reasons as sufficient, and 20 voted yea, 37 nay. Second vote, To excommunicate after three months, 27 yea, 22 nay.

Two days later Benjamin Snow, Jr., who had been an earnest worker in church and an ardent anti-slavery man, having requested letters of dismission (with his wife) and of recommendation to the First Presbyterian church in Troy, N. Y., their request was deferred until September 24. On that day he sent the following statement to the church: "I have thought of asking a letter of recommendation while here, to a church in Troy. I now wait the action of this church, as I am not sure that the church with which I wish to be connected, would not consider an *excommunication*, a better recommendation, knowing the circumstances." The church at once voted to comply with his request and granted letters to himself and wife.

December 25, 1842, at the preparatory lecture and business meeting, an effort having previously been made by members of the church to see if a better state of feeling could be effected among its members, verbal reports of what had been done were submitted. After further consultation, the subject was indefinitely postponed.

It was then voted to rescind the vote of January 20, 1840, and a committee of five was appointed to take the subject of slavery under consideration and report at a future meeting. This committee consisted of Abel Thurston, Jacob H. Merriam, Daniel Lowe, Thomas Eaton, William Downe; the pastor was afterward added to the committee.

January 16, 1843, at a special church meeting held in the chapel, Jacob H. Merriam was chosen clerk *pro tem.* The following communication was read by the pastor:

Calvinistic Congregational Church.

“January 12, 1843.

“*Rev. E. W. Bullard,*

Dear Sir: We the undersigned members of the Calvinistic Congregational church, of which you are the pastor, request a dismission from the same, or such action respecting our case as shall render us at liberty to form another Congregational church in this place. Will you please present the subject before the church to be acted upon as early as practicable.

“Timothy F. Downe, Polly W. Downe, Samuel Smith, Abigail Smith, Abel F. Adams, Harriet O. Adams, Jeremiah Kinsman, Jr., Samuel H. Evans, Nathan Tolman, Mary Tolman, Abel Eaton, Harriet Downe, Timothy Kinsman, Joanna Kinsman, S. Melvin Caswell, Elizabeth L. T. Caswell, Sarah D. Evans, Alpheus Kimball, Harriet Kimball, Amos Durant, Thomas S. Eaton, Martha D. Eaton.”

A committee was appointed consisting of Abel Thurston, John T. Farwell, Samuel Hale and the pastor to draft a resolution in reply, which was as follows:

“Resolved, That the request of Timothy F. Downe and others for a dismission from this church or such action respecting the case as shall render them at liberty to form another Congregational church in this place, be *granted* and that when they are organized into an Evangelical Congregational church by a regular ecclesiastical council composed of evangelical pastors with their delegates, their connection with us shall be dissolved.”

March 3, 1843, at a church meeting, the pastor requested to be excused from acting with the committee chosen December 25 to take the subject of slavery into consideration and report thereon at a future meeting. The committee presented this report:

“The committee chosen to consider the subject of slavery, having received notice that the pastor declined serving on that committee and having proposed to our brethren who had absented from us on account of the

Slavery Discountenanced.

slavery question, that if they were pleased to unite with us in preparing resolutions to be passed by the church we would resign and have a new committee appointed; and having been informed that they declined said proposal, so long as the present pastor remains with us, have proceeded to prepare the following Preamble and resolutions as expressing the views of this church on the subject of slavery.

“While we deem it the duty of Christians at all times to oppose and denounce sin in whatever form it may appear, we feel called upon in a special manner as a church of Christ to raise our voice and exert our influence against any evil which, by its magnitude or enormity may threaten any of our land and particularly when such evil claims the sanction of Christianity itself. Therefore resolved,

“First. That the institution of slavery is an evil of great magnitude, alike cruel, unjust and oppressive to the slaves, and detrimental to the Master; conducive of unmixed evil to the country and an abominable sin against God; and as such, ought speedily to be abolished, and that as Christians we can in no way countenance or uphold it, but deem it our duty in all suitable ways to exert our influence and use our best endeavors to put an end to it in our land.

“Second. Resolved that we can have no connection with this unfruitful work of darkness and therefore we will not invite to our communion-table, and that our pastor be requested not to invite to the desk any person who is guilty of the sin of slave-holding.

“Signed by the committee.”

This report was accepted and the preamble and resolution were adopted without a dissenting vote.

“Voted that the *pastor* be requested to forward a copy of these to the offices of the *Boston Recorder* and *New England Puritan* for publication.”

The recital of the action of the church during these years, with the dates attached, is valuable in revealing

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the growth of sentiment in favor of the abolition of slavery. It is a very significant fact that in the midst of this apparent controversy, the spiritual life of the church was so quickened that a great revival swept over the church and two days after this pronounced stand on this great moral question (March 5, 1843), fifty-seven united with the church, and seventeen at the May communion.

BUILDING A SECOND MEETING-HOUSE.

The increasing numbers of church members and attendance had made the question of more commodious quarters a necessity, and a method was finally devised whereby a new meeting-house could be built. A number of members of the society, uniting under the name of obligators, proposed to build and to receive all the proceeds of the sale of pews to the extent of the cost of the building, all above the cost to go to the society. These were John T. Farwell, Justin Stearns, Samuel M. Dole, Joseph Baldwin, Abel Simonds, Daniel Lowe, John Dole, Daniel Messinger, Clark Simonds, David Boutelle, Jacob Tolman, Stephen Dole, Abram S. Dole, James P. Putnam, David Richardson, Abel Thurston, Abram Osborn, Ephraim Osborn 3d, Joseph Upton, Jr., Charles D. Bond, William S. Downe, David Lowe and Edward Smith. The church and society accepting the proposal on December 11, 1843, a building committee composed of Isaiah Putnam, Joseph Townsend, Levi Downe, Thomas Eaton, John Andrews, David Boutelle, John T. Farwell, Justin Stearns, Daniel Lowe and Daniel Messinger, proceeded to build.

The old church was sold and removed. But a parting shot was fired by Benjamin Snow, Jr., who, the day before its removal, nailed these lines to the door:

"Dear as thou art, yet because of thy style
To heat up our ovens, we'll make thee a pile;
And when from thine ashes, a ceiled house doth rise,
'Great, great is our Babylon,' we'll shout to the skies.



SECOND MEETING-HOUSE, 1845-1895.
REMODELED IN 1873

Second Meeting-house.

“Then Southern response comes on wind and on wave
That a temple has risen, where the cause of the slave
Will find neither favor with priest or with people,
But be utterly banished from basement to steeple.”

This building was removed to the corner of Main and Laurel streets and was used many years for business purposes, finally being degraded from its first high purpose to become a dram-shop, and afterward replaced by the present Dickinson block.

The plans for the new church provided for a basement to be built of granite to be used and rented for mercantile purposes, for which reason the locality was known for many years as Granite Row.

The somewhat unique steeple was not acceptable to the esthetic tastes of some, who made an effort to have the plans altered, but the society voted March 11, 1844, that it “was not in favor of altering from their plan for a *dome* on the new house.”

The house was completed and dedicated January 11, 1845, and one of the first services held in it the following week was the funeral of John Dole, a member of the “obligators.” This edifice at that time was considered one of the most substantial, giving an air of solidity to the locality, commensurate with the character of its membership, whose theology was considered by many as synonymous with Plymouth Rock.

The years immediately succeeding were in many ways the most successful of any of its history. The town, receiving the impulse of the newly opened railroad, was rapidly growing, and many of the members of the society were sharing in the general prosperity. These were the days when the church was the nucleus of all social activity. All the churches of the town were bunched together, almost within stone’s throw of each other. Across the street from the Unitarians, whose church home was built in 1837, was the home of the Baptists, whose meeting-house was not more than a dozen years old; just below it the Methodists with a new house, next to it the Universalists were building,

Calvinistic Congregational Church.

and next to it, the Calvinistic, while the Trinitarians, at the corner of Church and Main streets, seemed lonely in their isolated position. With the much more general observance of Sabbath worship than at present, the neighborhood of the common presented a most lively appearance on Sunday mornings.

May 2, 1845, the rule of the church whereby the written signature, which had always been required in assent to the articles of faith, was abolished and only "public assent" was required.

CLOSING YEARS OF BULLARD PASTORATE.

November 7, 1847, Dea. John T. Farwell was chosen to represent the church at the installation of Rev. Henry Ward Beecher, upon the invitation of Plymouth church, Brooklyn. Mr. Beecher, it will be remembered, had married a sister of Rev. Mr. Bullard. Rev. Asa Bullard of the Sunday School Union, Boston, was a brother and always a most welcome visitor to young and old when supplying the pulpit. Rev. Lewis Sabin, D. D., of Templeton, also had married a sister of Mrs. Bullard, which fact gave the church opportunity often to hear that learned divine.

The records of the church down to the time of the close of Mr. Bullard's pastorate were comparatively uneventful. Certain cases of discipline for immoral conduct on the part of church members occupied undue space, while the forces of Christian effort and faithful endeavor were quietly but unceasingly moving forward.

March 30, 1852, Mr. Bullard requested an ecclesiastical council to consider statements which he deemed a reflection upon his character by certain members of the parish who were hostile to him, chiefly on account of his position on the slavery question. A council was avoided by the retraction of these statements and he then asked for a dismissal, which was granted, and the

Rev. G. Buckingham Wilcox.

pastoral relation was dissolved July 1, 1852. His death occurred February 4, 1898, aged 88.

The tension was becoming great on the all-absorbing question of slavery, in churches all over the land. We need hardly wonder that our fathers recognized the need of great caution in permitting it in church deliberations. It is an interesting coincidence that the intimate relations of Mr. Bullard with the Beecher family should develop such divergence of views. Mr. Bullard received his theological training in Lane seminary, of which Dr. Lyman Beecher was president. These were the very days in which Harriet Beecher Stowe was gaining the facts in this same locality which have been immortalized in Uncle Tom's Cabin. It is of these same days that Mr. Bullard's sister, Mrs. Beecher, records the way in which her husband aroused the conscience of the nation from the pulpit of Plymouth church by his dramatic auction sale on a Sabbath morning of the slave-girl whose owner was about to return her to bondage, also by his ringing denunciation of the nation's crime.

PASTORATE OF REV. G. BUCKINGHAM WILCOX.

April 19, 1853, a unanimous call was extended to Rev. G. Buckingham Wilcox to become pastor, which was accepted and a council convened June 15 with pastors and delegates from nineteen churches. Rev. E. A. Park, D. D., of Andover seminary preached the sermon.

Mr. Wilcox was a man of high culture and earnest purpose, a devout Christian and one whose scholarly abilities have shone in the sphere in which he has moved, through many years down to the present, as professor in Chicago Theological seminary. His short pastorate of three years reflected a high degree of credit and honor upon the church and society by his learning and piety.

Calvinistic Congregational Church.

Nov. 19, 1855, a special church meeting was held for the purpose of disciplining certain members who had refused to pay their share of the society's expenses according to the *pro-rata* system of their assessed taxes, which had been in vogue ever since the foundation of the C. C. church. This was the beginning of a long and vexatious controversy, lasting through the pastorate of Mr. Wilcox, the effects of which were not entirely healed until the system was finally discontinued many years later. The recital of the facts is not necessary. Other difficulties entered into the controversy, but we find these words closing the final report of March 4, 1859: "And now this difficulty which has been of long standing, is finally settled and we trust a brighter morn is about to break upon this church which will shine to the perfect day."

The letter of resignation by Rev. Mr. Wilcox, August 19, 1856, breathed a most devout and Christian spirit, the effect of which must have been most beneficial at this particular time when pride and self-will *seemed* to predominate in the lives of many professing Christians. After a successful pastorate over a large and flourishing church in Lawrence he accepted a professorship in Chicago Theological seminary, where he is now Stone Professor of Congregational History, Church Polity and Special Studies; he holds the degree of doctor of divinity.

For two years the church struggled on without the spiritual leadership of a pastor, in the midst of the controversy already referred to. But this was not because of the inability of the church to unite upon a suitable man, as is usual in such conditions. Two months after the dismission of Mr. Wilcox, a unanimous call was given to Rev. Alfred Emerson, then of Lancaster, Mass. This call was declined and a second call more urgent was made. This call was declined by him February 5, 1857, for the reason that he had already accepted a call to South Berwick, Maine.

During the year 1857 attempts were made to unite in calling a pastor, all of which failed; among these

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Seeking a New Pastor.

were Rev. Messrs. Dean, Allen, Dickinson and Tappan. The chapel was remodelled and a second story added, whereby a room was provided for the use of the Ladies' Home Missionary society.

CHAPTER V.

PASTORATE OF REV. ALFRED EMERSON.

March 15, 1858, at a business meeting of the church, the moderator stated that the object of the meeting was "to consult upon the expediency of giving Rev. Alfred Emerson a call to leave his present field of labor, and settle with us as pastor." Persistency had its reward, for on May 6, 1858, the call was accepted in a letter which gives an indication of the personality of one who came into the church at a time when his qualities of leadership were greatly needed. It is doubtless the fact that in many ways the church was at its flood-tide of material prosperity, especially in its membership in church and society, of men of influence in intellectual strength. These members recognized traits in Mr. Emerson which would conserve and control the varied elements of strength for the church.

We have now arrived at a period in the history of the church when it would hardly be prudent or necessary to present the personal traits of the pastors. There are too many still living who are quite familiar with these. But the fact that he held the reins firmly in his grasp, not neglecting the small details of parish and church work, sound in theology and Christian in spirit, through the years when the meeting-house was crowded to overflowing with the increasing membership, all are proof that the persistence of the society in seeking him was sound wisdom. His installation services took place June 2, 1858, Rev. Austin Phelps, D. D., preaching the sermon.

It will be of interest to note the names of some of the men of influence in the material and intellectual life of the church and society during these years: Gold-

The Civil War.

smith F. Bailey, Amasa Norcross, Alvah Crocker, Rodney Wallace, Alfred Hitchcock, James R. Wellman, Moses Wood, William H. Vose, Stephen Shepley, Ephraim Whitman, Sylvester C. Wright, Alfred Miller, Levi Pillsbury, William O. Brown, Charles Ide, Ezra B. Rockwood, John Upton, Edwin Upton, Joseph Upton, Abel Simonds, Thomas Palmer, Alfred Wetherbee, Elijah M. Dickinson, Henry F. Coggshall, Samuel D. Sheldon, David Boutelle, Abel F. Adams. A much larger list might be given of those whose constant service in the purely religious work of the church conduced to the glory of the Master.

C. C. CHURCH IN THE CIVIL WAR.

The four years embracing the period of the civil war furnished few records in the church annals of interest or importance. The usual calls for letters of dismission, notices of admission, and invitations by sister churches supply the only material.

The effects of war were felt in every home and absorbed all interest, taking either lives, money or heart. Considering the prominence which the question of human bondage attained in our church history, moulding and crystallizing public opinion through the years preceding its outbreak, and how the church fathers finally aligned themselves on the side for the freedom of the slave, which meant the perpetuation of the Union, we look with intense interest to find what part was taken by members of the church and congregation.

When the first rebel gun was fired on Fort Sumter, a week of painful waiting passed, then the 19th of April, 1861, brought news of the first blood shed by Massachusetts boys at Baltimore. Capt. John W. Kimball, son of Alpheus Kimball, commander of the Fusiliers, and Capt. Edwin Upton of the Washington Guards responded to the call from the president, which was accepted and on May 16 in the densely crowded

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town hall the ladies of Fitchburg presented these companies two beautiful silk flags which afterward became the blood-stained battle-flags of their regiments. These two flags were presented at the hands of two C. C. church daughters, Miss Emily Twitchell to Capt. Kimball and Miss Eliza Trask to Capt. Upton. We quote from Willis's History of Fitchburg in the Rebellion:

"With the enlisting of the first Fitchburg men the labors of the Fitchburg women began. They prepared and sent to the soldiers in camp such things as would best contribute to their comfort, and by frequent visits made them feel they were not to be forgotten while away doing the strange work of war; but that home care and affection would still and ever be exerted to the utmost for their well-being wherever the chances of war might lead them.

"That greater method and efficiency might be secured, the formation of a society was decided upon and at a meeting held for that purpose September 16, 1861, the organization known through the period of the war as the Soldiers' Aid society was formed.

"The various religious societies were largely represented and indeed the association included nearly all who were of an age to help on the needful work. The better to regulate their operations, a constitution framed by a committee was adopted by the society." This committee was composed of Mrs. Alfred Emerson, Mrs. Abel F. Adams and Mrs. C. Tolman.

The secretary, upon whom devolved most arduous work, was Mrs. Amasa Norcross.

This society had not long to wait for opportunity to aid, for on October 16, 1861, in the disastrous battle of Balls Bluff, Va., many Fitchburg boys fell. The selectmen of the town immediately delegated Dr. Alfred Hiteheoek, Stephen Shepley, Alpheus P. Kimball and C. Marshall to go to the front to attend to the suffering.

No member of the C. C. church rendered more valuable service throughout the war than Dr. Hiteheoek. As

The Civil War.

a member of Gov. Andrew's council he became the right arm of the great war governor, by his professional skill and intelligent oversight and care for Massachusetts' sons after the first fighting in Maryland, then in North Carolina, and afterward in Virginia. His surgical skill rendered his services invaluable in the field hospitals even outside the interests of his own state.

Another member of the C. C. church, Dr. Alfred Miller, was sent out by the town in the same capacity to the Gettysburg battlefields, to attend to the interests of Fitchburg's boys. This was an unique act on the part of Fitchburg, in thus watching over the welfare of her sons, quite unusual on the part of individual towns and cities, and reflected great credit upon her patriotism.

Referring incidentally to woman's work in the war, as we have, of those who served at home, two others may be mentioned, who efficiently served at the front. Miss Martha Goodrich, a member of the C. C. church, became an army nurse and found arduous work throughout the war in the great hospitals in Washington. One peculiar result of the war was the immediate casting upon the care of the government the millions of freed slaves, who in dense ignorance were unable to provide for themselves. This was a stupendous problem; and those who first hurried to aid in its solution were most effective pioneers in this needful work. Mary A. Burnap, daughter of Israel Burnap, an old-time member of the C. C. church, went enthusiastically into this work among the blacks of North Carolina, serving some time after the close of the war. Upon her return to the North she became the wife of Dea. J. C. Spaulding and an earnest worker in church.

Doubtless many names might be singled out for worthy mention, but these are given as illustrations of the way in which the church fulfilled its religious professions of the preceding years.

As the great drama was being enacted and the nation was being divided against itself, so was state, church and family. One member of the society, John L.

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Bailey, was afflicted by the loss of two sons—one, an officer in the Union army, killed in battle; another, an officer in the rebel army, also killed in battle—fighting against each other.

In the subjoined list as soldiers are included some who were not members of the C. C. congregation, but being sons of those who were, the action of the sons was the legitimate fruit of the fathers' beliefs. Of the four deacons, three each sent a son to the war, two of whom gave up their lives.

Edward P. Farwell, son of Dea. John T. Farwell, died in Louisiana.

Joseph Lowe, son of Dea. Daniel Lowe, died in the Quantrell massacre, Kansas.

Edwin A. Harris, son of Dea. John M. Harris, afterward Sunday school superintendent C. C. church.

Frederick G. Kinsman, son of Jeremiah Kinsman, first soldier to enlist from Fitchburg.

Henry O. Pierce, son of Amos Pierce, died of disease incurred in war.

Charles Upton, son of Thomas Upton, youngest commissioned officer killed.

Edwin Upton, captain Washington Guards and colonel 25th Massachusetts regiment.

John W. Kimball, son of Alpheus Kimball, major 15th Massachusetts, colonel 36th and 53d Massachusetts regiments.

Thomas Upton, father of Lieut. Charles Upton, a former member of the C. C. church.

George C. Taylor, first Fitchburg boy to fall in battle, at Balls Bluff, Va.

John Simonds, Alvan Augustus Simonds, William H. Simonds, sons of Abel Simonds; W. H. died in the war.

Thomas Putnam, Daniel Putnam, sons of James P. Putnam.

Clark S. Simonds, killed at Antietam, George B. Simonds, killed at Spottsylvania, sons of Clark Simonds.

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Abel Farwell, Jr., George G. Farwell, sons of Abel Farwell.

Charles Caswell, Herbert Caswell, sons of Melvin Caswell.

Z. Boylston Adams, son of Abel F. Adams.

Albert H. Andrews, major in Regular army.

Abel Eaton, lived to be the oldest war veteran in Massachusetts.

George H. Bailey, captain, killed at Port Hudson.

J. Calvin Spaulding, grandson of E. Hutchinson, one of the founders of the C. C. church.

George Lowe, son of David Lowe.

Edgar Sawyer, son of Caleb Sawyer.

Abel Fox, Jr., son of Abel Fox.

Alvin M. Sawyer, afterward Sunday school superintendent C. C. church.

William O. Brown, quartermaster 25th Massachusetts regiment.

Charles H. Whitney, hospital steward.

Edward A. Brown, member staff, 53d Massachusetts regiment.

Alfred O. Hitchcock, Gen. Miles' staff, son of Dr. Alfred Hitchcock.

George A. Harwood.

Francis F. Farrar.

William H. Wetherbee.

Benjamin M. Merchant.

George A. Hitchcock.

Edwin Gates.

J. Q. A. Nutting.

Frank C. Gill.

George J. Allen.

There are doubtless others whose names cannot be recalled.

The following description of a soldier's funeral in which the C. C. church had especial interest is taken from Willis's History:

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FUNERAL OF SERGEANT SIMON MARSHALL AND PRIVATES EDWARD P. FARWELL, STUART AND KENDALL.

This was a peculiarly touching occasion. Here were the bodies of four enlisted men who had fallen on distant fields in Louisiana, all to be borne upon the same bier. Their remains were brought home in the spring of 1864 by Mr. Josiah Spaulding, who made a journey to Louisiana to secure them, and the funeral was held April 6, 1864. The services were conducted by the several clergymen, and Rev. Alfred Emerson preached a discourse, in which he paid feeling tributes to their memories, and gave some very interesting personal reminiscences of them. With martial solemnity they were borne to the cemetery and buried, to sleep in their soldier graves till the last grand reveille shall wake them to eternity.

The following hymn, written by Mrs. Caroline A. Mason, was sung on this sad occasion:

Wrap the dear old flag around them,
Done at length with earthly strife,
Let the symbols still surround them,
Guarding which, they perilled life.

They, the young, the good, the gifted,
Fallen in their early prime—
O'er them let no dirge be lifted,
But sweet pæans, strong, sublime.

O dead heroes! dead no longer,
Battle scarred and sick no more!
Were our faith and hope but stronger,
Should we thus your loss deplore?

Sighing in our human weakness,
"Give, oh give them back!" we pray.
Rather, should we not in meekness
Lift our streaming eyes, and say,
"Fold them, Father, kind and loving,
Fold them on Thy gracious breast;
There, Thy care forever proving,
They shall see Thee, and be blest."

CHANGES.

The Civil war made a dividing point of time in the closing of one era and beginning of a new one in our country's history. So too in the C. C. church, particularly in its personnel.

Changes.

The parish at its annual meeting in 1863 voted to remodel the chapel. Previous to this time the floor was built on an incline, sloping toward the entrances, with fixed seats so that all who entered the room during meeting-time met the gaze of the audience, the men on the right and women on the left, while in the center-front was the familiar face of good Deacon Farwell, who led the singing. The floor was levelled, settees replaced the fixed seats, and the pastor's desk was placed at the opposite side of the room, so that thereafter the late comer might slip in unobserved.

The four deacons, Thurston, Farwell, Lowe and Downe, were representatives of families which had by their stalwart virtues furnished a large share of the church's vitality and efficiency since its birth. These four men had become in an especial sense "pillars," perhaps more than was best for the appreciative membership. At any rate, it seemed like a remarkable providence that within the space of four years all should be called from time to eternity.

Dea. Daniel Lowe, a life-long resident of Fitchburg, whose home had been for many years on Mechanic street, was the first of the quartet to go, his death occurring in 1863. John M. Harris was his successor.

In 1864 the most prominent and best known figure in the history of the church, Dea. Abel Thurston, whose name appears early and often in its annals, passed away. He was the trusted director and helper in the religious, ecclesiastical and financial work for nearly half a century. Willard N. Ross was his successor.

In 1865 Dea. Levi Downe met with a sudden death. While riding to church on Sunday morning with his family, the harness of the horse broke and he was thrown from the wagon and instantly killed. He also had been a life-long resident of Fitchburg and his parents were among the founders of the church. He had always been active in church and parish work, often being called upon to act as moderator in the business meetings. Joseph Baldwin was his successor.

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In 1866 Dea. John T. Farwell died. Prominent in the industrial life of Fitchburg in his earlier manhood, he had been a tower of strength for the church in its financial problems. During the later years of his life he had been town clerk and actively identified in public affairs. George H. Wheeler was his successor.

The Lord's work always finds workers ready to answer the call of duty, and while the sense of loss was heavy, we find the church, like soldiers in battle line, closing up ranks and moving forward for new achievements.

During the years 1864 and 1865 the church lost several families which had been active in its social and religious life, who became the nucleus of the newly-formed Episcopal church.

In January, 1866, the church observed the "week of prayer" by the usual prayer meetings. The earlier gatherings were marked by a feeling of depression and lack of interest by all but a faithful few. To the pastor and these, its effect was a more persistent pleading at the throne of grace. Its result was an immediate outpouring of the Holy Spirit, and the most remarkable revival in the history of the church followed. Its effects extended beyond the confines of the church and special meetings were held through the spring; the pastor being assisted by Rev. Dr. Chickering.

Religious meetings having been established and successfully sustained in the remote districts of the town by members of the church, on May 4, 1866, a Home Evangelization committee was appointed, which had the work in charge. This committee consisted of Dr. Alfred Miller, Dea. J. M. Harris, Dr. Charles H. Whitney, George H. Wheeler, George S. Houghton, Henry S. Hitchcock and L. W. Warren. The visible results of this were the addition of one hundred and twenty-nine names to the church roll at the two succeeding communions.

The final record on the church book for the year was the choice of Dea. Harris and Jacob Haskell to

Changes.

represent the church at the funeral services of Rev. John A. Albro, D. D., of Cambridge, and three weeks later Dea. Oliver Ellis was delegate at the installation of Rev. Alexander McKenzie over the same church.

A very pleasant and fraternal act is recorded whereby the C. C. church expressed its hearty sympathy in words and by financial aid to the Trinitarian church in its struggle for existence. The combination of circumstances, however, destined that church to early disbandment, for on the anniversary of Emancipation day—prominently the purpose of its organization—it ceased to exist. This “combination of circumstances” vitally affected the C. C. church. In the years immediately succeeding the war, the town rapidly increased in population, building homes chiefly east and south. With its crowded congregations the C. C. church was forced to reognize the need of establishing a new church.

As a result of meetings held December 16 and 17, 1867, a new Congregational church was formed, and on April 12, 1868, seventy-six members withdrew from the C. C. church for the purpose of forming a new one. Many of these had been prominently identified with the old church in all its activities for a generation. These, with the children and families whose names were not on the roll, created a loss severely felt. The members of the Trinitarian church, which was at once dissolved, uniting with these, formed immediately a strong working church, the first to occupy the new field, with the railroad station as the geographical center.

On March 1, 1868, Rev. Mr. Emerson preached a centenary discourse (already referred to), which was also a farewell to the departing members of the newly-formed Rollstone church, taking his text from Psalm cxlv. 4, 7: “One generation shall praise Thy works to another and shall declare Thy mighty acts. They shall abundantly utter the memory of Thy great goodness.”

During the later years of Mr. Emerson's pastorate the society attempted to build a parsonage, purchasing a lot on West Main street, nearly opposite the old Bap-

Calvinistic Congregational Church.

tist church; but the inflated prices of building material prevailing at the close of the war imposed so great an outlay that the project was abandoned and the lot was sold.

After a pastorate of nearly twelve years Mr. Emerson read his letter of resignation May 26, 1870, on account of failing health. The council convened June 16, and he preached his farewell sermon on the last Sabbath in June.

Mr. Emerson was born in Beverly, Mass., April 5, 1812; fitted for college at Phillips Andover academy; graduated from Yale college 1834, Andover Theological seminary 1837; tutor in Yale college 1837-40; ordained at Wakefield, then South Reading, Mass., 1845, dismissed 1853; professor in Western Reserve college 1853-56; installed South Berwick, Me., 1857, Fitchburg 1858. This was his last settled pastorate; he resided twenty-five years in Dorchester, Mass.; was trustee and treasurer of Wheaton Female seminary, Norton, Mass., many years. His methodical habits, his grasp of the multitudinous details of parish and church work combined with superior intellectual ability were, in great measure, the reasons for one of the most successful pastorates in the history of the church. While in manner somewhat austere, his bright mind and ready wit made him a most companionable man. No small share of his success also, was due to his gracious and accomplished wife, a leader in the varied activities of the parish.

DIFFICULT PROBLEMS SETTLED.—PASTORATE OF REV. HENRY M. TYLER.

Upon the departure of Rev. Mr. Emerson, the society undertook the solution of the problem of changing the method of raising money for its support. The withdrawal of so large a body of the financial supporters accentuated the earlier difficulties of furnishing

Transfer of Pew Owners.

DATE.	FROM	TO	PEW.
1845	David Boutelle	Justin Stearns	56-7
1845	Stephen W. Dole	Abram S. Dole	38
1845	Charles D. Bond	Milton Whitney	28
1847	Ebenezer W. Bullard	Abel Kenney	33
1848	Albert B. Damon	Addison W. Damon	51
1849	Bowen & Livermore	John L. Joslin	9
1848	Ivers Phillips	Silas H. Goodnow	31
1849	Clark Simonds	Thomas Hale	18
1850	Thomas Hale	Joseph Willard	18
1846{	Milton Whitney	{Josiah Norcross	
1850{		{Thomas Palmer	28
1851{	Alfred Wetherbee	{Ephraim N. Bowen	
1855{		{E. F. Bailey	59
1849	Jabez Sawyer	Joseph Lowe	54
1851	Joseph Lowe	Abram S. Dole	54
1851	John T. Farwell	Jacob Haskell	53
1852	John T. Farwell	Elisabeth C. Murdock	60
1852	Abram S. Dole	John S. Harris	54
1853	Samuel M. Dole	Abial J. Towne	29
1853	David P. Maynard	Albert B. Damon	22
1884	Joseph Willard	Jonas Whitney	18
1856	Daniel Flint	Jonathan R. Haskell	3
1855	Leander T. Burley	Andrew Whitney	12
1857	Silas H. Goodnow	Rodney Wallace	31
1858	Josiah B. Willard	Abel Thurston	88
1858	Abel Kenney	George A. Johnson	33
1859	Susan O. Sawyer	{Samuel Farwell	54
		{Josiah Spaulding	76
1861	Ebenezer F. Bailey	Samuel Whitney	59
1861	Abel Thurston	E. Foster Bailey	88
1856	Orissa W. Dole	Goldsmith F. Bailey	61
1864	Rodney Wallace	Amasa Norcross (1/2)	31
1864	Alvah Crocker	Charles T. Crocker	32
1864	George D. Colony	Lowell M. Miles	75
1865	Elisha Garfield	Silas C. Waters	6
1866	Rachel Hutchinson	Samuel N. Weston	85
1866	David Boutelle	George F. Wallace	82
1867	B. O. Hale	Henry J. Kennedy	50
1867	Silas C. Waters	Francis F. Farrar	6
1867	J. T. Farwell	L. M. Hubbell	24
1868	George F. Wallace	George P. Hildreth	82

Calvinistic Congregational Church.

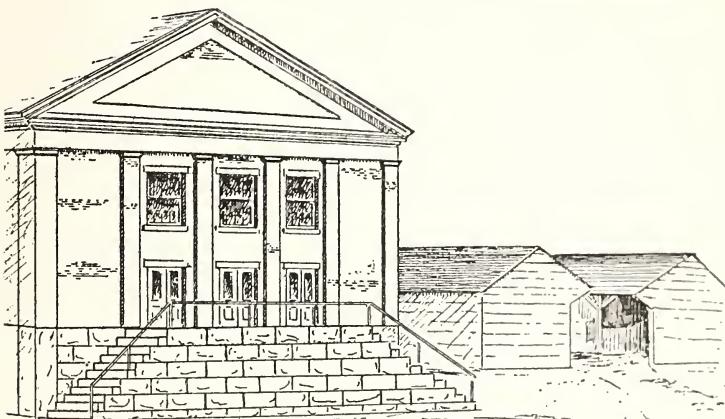
“ways and means” by assessing pew holders according to their taxable property. Inflated prices of all kinds made the burden still greater and on March 14, 1870, at its parish meeting, a committee of fifteen composed of its most influential men was chosen to effect this purpose. Considering the fact that the old method was contemporaneous with the life of the church and that every pew owner held his deed, which gave him the same rights to it as to any other piece of property, it is not strange that the objections to a “voluntary” surrender of pews to the society were great. No less than ten parish meetings were held during the year 1870 before the change was finally effected, and even then a few felt aggrieved that the society availed itself of the authority provided by statutes to accomplish this result. Since this time the appropriations have been raised chiefly by annual rental of pews. The table on page 69 shows the transfers of pews since the original ownership, which is indicated by the plan of the church in 1845.

During the years 1870-71-72 not less than sixty different preachers, many of them the ablest in the land, were listened to, and of these six were called before the church was successful in securing a pastor. On October 7, 1872, a call was extended to Rev. Henry M. Tyler of Amherst, Mass., by a unanimous vote of fifty-eight. This was accepted and he was installed December 4, 1872. The sermon was preached by his father, Rev. W. S. Tyler, D. D., of Amherst college, and the charge to the pastor was delivered by President W. A. Stearns, D. D., of Amherst college.

During the following year, 1873, the church was remodelled; the former entrance by two long flights of granite steps from the outside was abolished, the vestibule of the church was placed on the ground floor; the singers’ gallery was lowered, as was also the pulpit. The old chapel was sold and removed to become the home of the Adventists on the corner of Cherry and North streets, lately burned. That time-honored New

Rev. Henry M. Tyler.

England institution, indispensable to the proper consideration of the weighty questions and problems of nation, state, town and farm,—the horse-sheds,—was abolished; thus with the advent of the city was witnessed the exit of that most convenient resort of the countrymen by day and scamps by night. Upon this ground was erected a new, beautiful and commodious chapel, which was connected with the meeting-house.



ROLLSTONE STREET FRONT, PREVIOUS TO 1873.
SHOWING STEPS AND HORSE SHEDS.

With the recarpeting of the church, the replacing of the old organ by a new one, frescoing of the church, and the increase of the pastor's salary to \$3,000 per annum, the society was left with a legacy of a debt of \$24,000. The successful solution of this problem was met by Mr. Tyler a year after his settlement. As a result of his appeal the debt was wiped out and on March 24, 1874, the parish passed the following:

“Resolved—That we do hereby tender our sincere thanks to our beloved pastor for the forcible and kindly manner in which he has incited us to action, and also for the generous ‘substantial’ aid he has rendered. Also that we do rejoice together anew in the goodness and mercy of our God, to whom our highest praise is

Calvinistic Congregational Church.

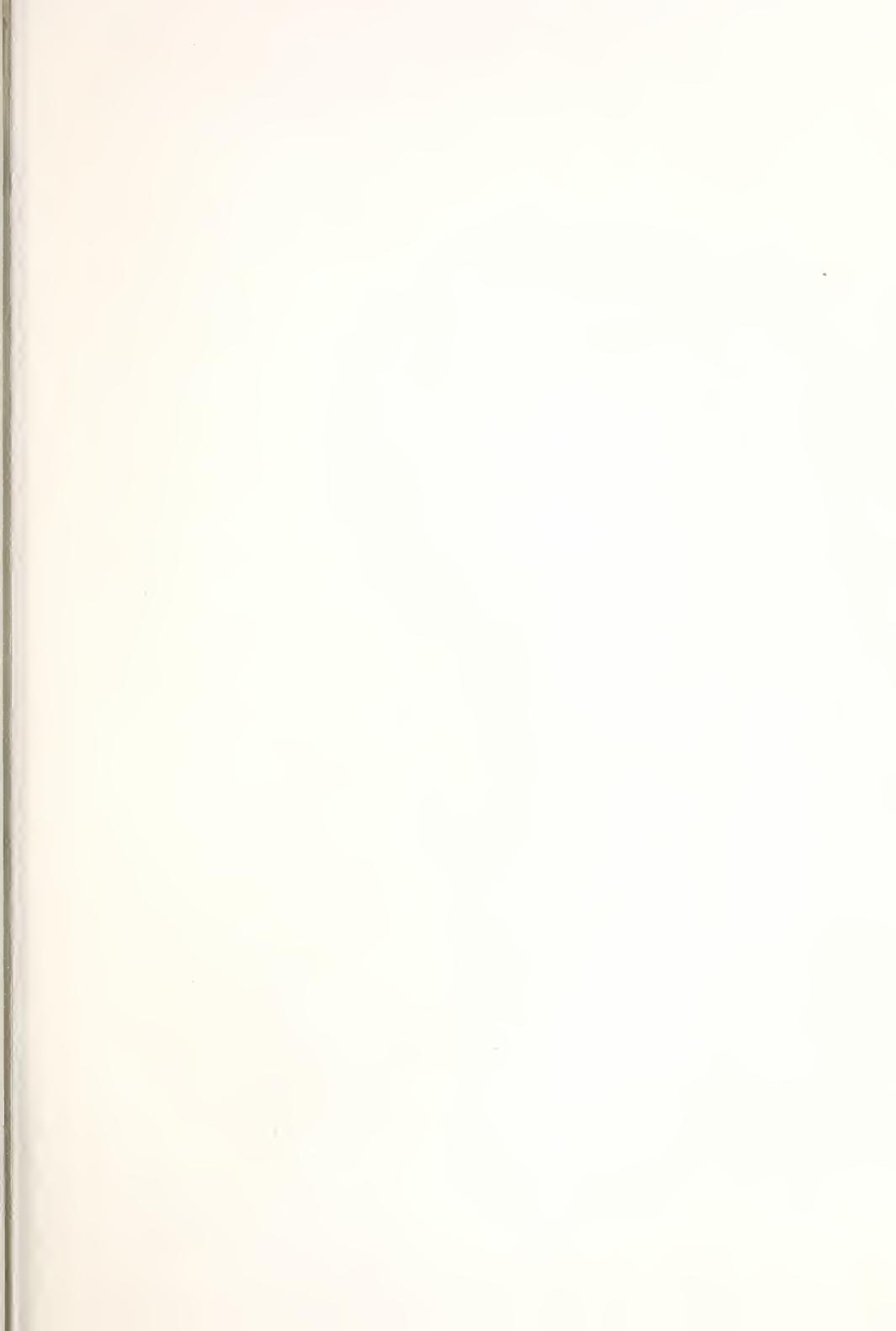
given, for the valued blessing He has bestowed upon us in this new and beautiful chapel, and we do resolve for the future to be more faithful and devoted in the service committed to our charge by our Lord and Redeemer."

The cost of the chapel, exclusive of the church, was \$17,313.34.

The third year of Mr. Tyler's pastorate was marked by two changes, May 1, 1875: First, The revision of the old articles of faith; and of the rules of the church, whereby the deacons were elected annually thereafter, two each year, for a three-year term of office. Second, The substitution of an evening service in place of the afternoon service which had been of time-immemorial custom.

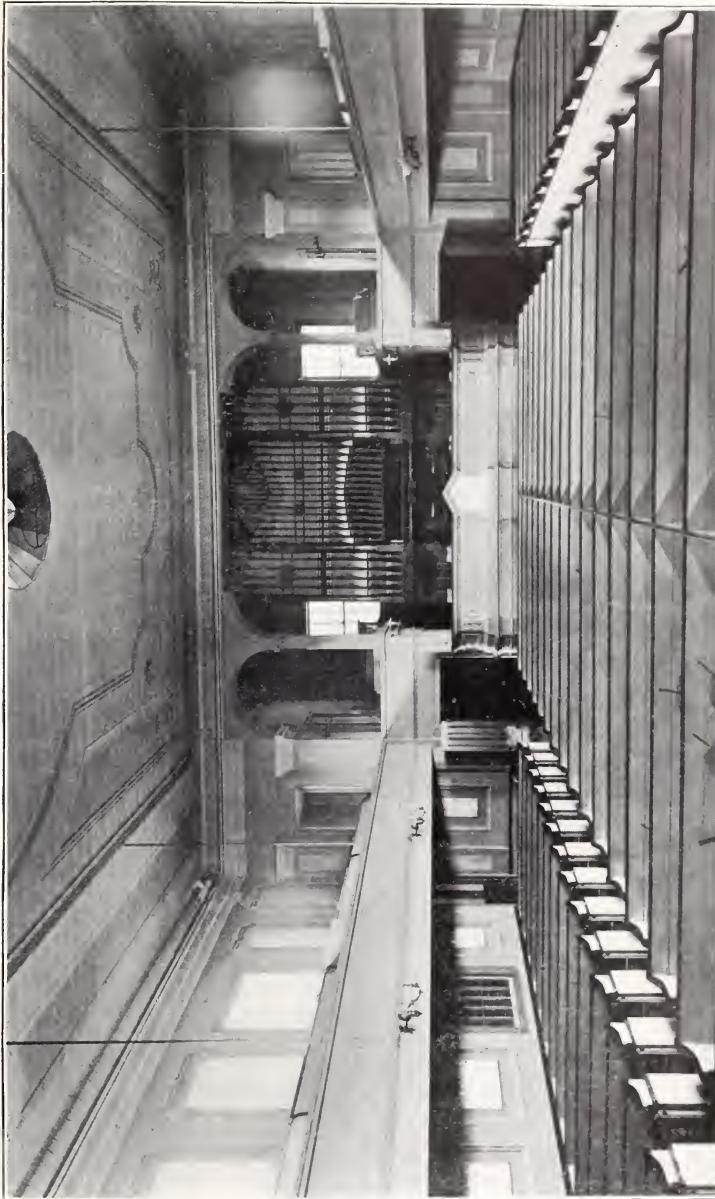
February 13, 1876, by invitation of Plymouth church, Brooklyn, the church was represented in the council to advise in certain points contained in the letter-missive in connection with the famous Beecher scandal. William H. Vose was chosen delegate.

November 15, 1876, Rev. Mr. Tyler read his letter of resignation, for the purpose of accepting a professorship in Smith college, Northampton, Mass. The council which convened December 14, 1876, to act upon his dismissal, paid him this compliment: "We take pleasure also in recording our high appreciation of Brother Tyler as a scholar, especially in the department of philology, so important to a Christian minister, also as a clear, full and penetrating and candid thinker." The testimonials of the church and society, as well as the many quiet, unostentatious acts of love and helpfulness in the home of the humble and afflicted made his short pastorate a benediction upon the church.





INTERIOR OF SECOND MEETING-HOUSE.
FROM THE REAR.



INTERIOR OF SECOND MEETING-HOUSE.
FROM THE PULPIT.

CHAPTER VI.

NEW ERA IN C. C. CHURCH.

Upon the close of Mr. Tyler's pastorate the church entered upon the quarter of a century just closed. In several ways this seems to have been a dividing point of time, marking a transition period.

The town had just passed from its village life, with its unity of interests, to a city, localized by wards. The church up to this time was the social center and had set the pace in matters of civic and fraternal interest. Now the growth of fraternal societies for social and intellectual mutual benefit began to supplant this province of church influence. In the religious world, at home and abroad, a spirit of independence was asserting itself, whereby the subserviency to creeds and reverence of traditions, a not unnatural product of conservative minds satisfied with past attainments, was being antagonized. In the C. C. church we were soon to recognize this.

Many of the leaders in church and parish work for a generation were passing off the stage. This point of time also marked the passing of the choir and singing school, a potent influence in the church's life. It may be well to pause in this recital and review the musical history of the church.

MUSIC IN THE C. C. CHURCH.

The department of praise in public worship has been one of prominent interest ever since the time when Moses and his sister Miriam established it with the children of Israel in the wilderness. Whatever the

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methods, whether crude or ornate, so long as these are made secondary and the spirit of adoration and reverence hold the first place, it will continue, and this is the ideal to be striven for.

The first item in the treasurer's book after the formation of the church, entered December, 1824, reads as follows: "Paid Walter Johnson for providing for singing and for money advanced to Rev. Mr. Putnam \$3.63." This is followed by entries of various amounts for the same purpose paid to Amos Sheldon, Alpheus Kimball, Isaiah Putnam, Amos Durant and others.

The sums annually appropriated seem very modest compared with those of the present time. December 29, 1825, the music committee was allowed an appropriation of \$30. In 1829 C. H. Searle was paid \$10 for services as chorister, Capt. Durant, services for singing, \$7, Joseph Upton \$5, W. Johnson \$3. November 19, 1829, \$75 was appropriated to support a singing school and a committee of five was chosen to lay out the money to the best advantage. In 1830 Alvah Crocker was engaged as chorister and received the munificent salary of \$13 per annum. He held the position four years and was succeeded by Joseph Upton, Jr., who remained for fifteen years and was followed successively by his brothers, John, Thomas and Edwin Upton. Then came George Kimball, a talented New York musician, and N. A. Merriam. Once more Joseph Upton assumed the leadership for a short time, Prof. E. H. Frost, James P. Putnam, Simeon Fuller, and William P. Dale.

The only musical instrument mentioned in the records previous to 1845 was the bass-viol. "Paid Capt. Durant for repairing bass-viol," "Paid Alvah Crocker for use of his bass-viol four years," and in 1841, "Paid John T. Farwell for use of his double bass-viol and strings," "Paid Leander Thurston for playing bass-viol." A few years previous to the establishment of the organ in the new meeting-house in 1845, Roby Safford was employed as "musician." For many years

Music in the Church.

John A. Farwell, eldest son of Dea. J. T. Farwell, was organist, also his sister Maria. Following these Andrew Whitney for two years; then Prof. S. H. Long until 1860, when Miss Ellen Eveleth (afterward wife of Rev. Alexander McKenzie, D. D.) assumed the position, remaining four years, and was succeeded by Miss Mary Upton; later Prof. E. H. Bailey, a musician and composer of note was employed, who also directed the choir.

During the directorship of Capt. Joseph Upton, six of his children were members of the choir, a fact which shows how materially and efficiently the Upton family contributed to this branch of worship.

Mrs. Thomas Hale, a sister of "Uncle Cyrus" Thurston was the first leading soprano and was succeeded by Miss Dorothy Kimball, (afterward Mrs. E. Foster Bailey), Mrs. Abel F. Adams, Mrs. Joseph Baldwin; Miss Ruth Trask filled the position most acceptably during the Civil war period. For many years up to the passing of the church choir Miss Eugelia Whitney (afterward Mrs. Charles Shepley), an accomplished vocalist, was the leading soprano and for a few years, the director of the choir, until a paid quartet became the established feature. Mrs. James P. Putnam was one of the earliest leading altos, Miss Fannie Sawyer (now Mrs. H. C. Deane) held this position for many years.

In 1830 the society employed Alvah Crocker as teacher of its annual singing school. This became one of the essential institutions of the church, continuing for more than forty years, to exert great influence upon the social and esthetic side of the church's life.

The parish at its annual meeting in 1860 voted "to request the singing committee to make inquiries in regard to the success that has attended the introduction of congregational singing in the various societies in the past few years; and obtain such information on the subject by printed matter or otherwise as they deem expedient, and to take some measures to introduce

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congregational singing in our religious worship on the Sabbath." This was in line with the action of the church which had requested, a year earlier, that the congregation unite in singing the last hymn in the afternoon service.

The introduction of musical instruction in the public schools has superseded the denominational singing school, with the result of a professional quartet replacing the choir of voluntary singers. And this, to the regret of many. Yet we believe that by this and subsequent results may be discerned the evolution of truer ideas of worship, whereby the quartet of educated singers may be the nucleus around which the worshiping congregation may more intelligently unite in the service of praise.

PASTORATE OF REV. S. J. STEWART.

December 16, 1876, at the parish meeting which took action upon the resignation of Mr. Tyler, the following resolution was adopted: "Resolved that we declare our firm intention to vote for the settlement of the man as pastor who shall be unanimously recommended by the committee of the church and society."

With the memory of the years of trial preceding Mr. Tyler's pastorate fresh, it is not strange that such radical action was contemplated. It was the spirit of restlessness, impatient of seeming dictation from the natural leaders, which largely influenced the lack of unity at that time, and this had the ring of dictation to some.

On January 22, 1877, three weeks after the departure of Mr. Tyler, the church and society extended a call to Rev. Samuel J. Stewart of Steubenville, Ohio, to become their pastor, and the following answer was promptly received February 13, 1877:

Rev. S. J. Stewart.

"To the Committee of the Calvinistic Congregational Church and Society of Fitchburg, W. H. Vose, Chairman.

"Dear Sir:—The call from the C. C. church and society of Fitchburg through the proper committees asking me to become pastor of said church and society on conditions named, has been received by me. I now officially write that I cheerfully accept the call extended, and would suggest the second Sabbath of March (11th) as a convenient time for me to begin my labors among you.

I am very truly your brother,

S. J. STEWART."

His installation took place April 4, 1877, Rev. H. M. Tenney of Steubenville, Ohio, preaching the sermon.

The church activities continued to move on in an uneventful way through the two and a half years of his pastorate, except for a discordant note concerning the preservation of the old creed. A committee of the church chosen to consider the matter reported as follows:

"Whereas it having been felt by the members of your committee and having been expressed by many members of this church that the articles of faith and covenant which are read on the admission of members, are unnecessarily long, and that we, your committee, having carefully weighed the subject, and having examined quite a number of creeds of various churches, voted that we recommend that this church *retain as the basis of their belief* the articles of faith now in use by them, and that they adopt the following as the substance of their faith for the admission of members, and the following as our covenant in the place of the one now in use." November 1, 1878. (See church records for these.)

On September 28, 1879, Mr. Stewart resigned his pastorate with the following statement:

"As a ground for official action on your part I would state that I find my sentiments are so at vari-

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ance with what is supposed to be orthodox theology around me as to render it unpleasant for me, and perhaps unprofitable for you, if I should retain my present position in future."

The pastoral relation was severed December 7, 1879. He became pastor of the Unitarian church in Bangor, Me., but finally gave up the work of the ministry and became connected with a book publishing firm in Chicago, Ill.

PASTORATE OF REV. S. L. BLAKE, D. D.

May 20, 1880, a call was extended to Rev. S. Leroy Blake, D. D., of the Woodland Avenue church of Cleveland, Ohio, which was accepted by him in a letter June 8, and he was installed September 1, 1880, his brother, Rev. Lyman H. Blake, D. D., preaching the sermon. Among those who assisted in the council were two former pastors, Revs. E. W. Bullard and H. M. Tyler, also Rev. Drs. J. L. Withrow of Boston and Smith Baker of Lowell.

Rev. Mr. Blake was not unknown to the church, having been a member of this conference when in his first pastorate in Pepperell, Mass. His vigorous manhood combined with strong intellect and hearty cordiality impressed men with his ability as a leader, a quality which the church needed much at this time, for early in his ministry we note the death and retirement of some of our long-tried supporters.

William H. Vose, ex-mayor of Fitchburg, died in 1884; Amasa Norcross, first mayor of the city, retired from active service. Concerning Justin Stearns, the parish treasurer, who died in 1884, the society adopted the following resolution upon his retirement from service in 1883:

"Whereas, Our treasurer, Mr. Justin Stearns, declines to serve us in the capacity of treasurer for another year on account of his great age, we desire to express

Rev. S. L. Blake.

to him our recognition of his faithful service in that capacity, for the continuous term of forty-five years, in which he has received and disbursed a sum of over two hundred and thirty thousand dollars without the loss of a penny. Therefore,

“Resolved, That we unitedly express our sincere thanks for the willingness and faithfulness with which he has discharged the duties pertaining to that office.”

On September 25, 1885, the church had to record the death of another of her devoted and consecrated leaders, Dea. Joseph Baldwin. For more than fifty years, his had been one long term of unremitting, active service in many different and responsible offices. For many years he was clerk of the parish, also serving several terms as assessor, and often serving on important business committees. He united with the church in 1832. As clerk of the church, he kept its records for a longer term than any other, indeed a larger half of the records since the foundation of the church are in his handwriting. Chosen deacon in 1866 he held that office to the day of his death. He was the oldest merchant but one in the city and when the meeting-house was built in 1844 he leased one of the stores under it, remaining there to the end of life. This became a convenient, unofficial headquarters for church and parish interests. The church honored itself by keeping him so continuously in office, where his wise counsels were sought and his unassuming Christian virtues were worthy of imitation.

Rev. Mr. Blake's ministry ended March 14, 1887, when the council convened gave this testimony:

“We esteem him as an able, faithful, uncompromising and devoted servant of God. In these times of marked laxity in belief and uncertainty in conviction, the trumpet in his hands has given no uncertain sound. He has, with unflinching loyalty to the truth, held forth the Word of life, contending earnestly, and as we believe, in the right spirit, for the faith once delivered to the saints.”

Calvinistic Congregational Church.

He was installed March 30, over the First Congregational church of New London, Conn.

Rev. Dr. Blake was a graduate of Middlebury college and Andover Theological seminary. His pastorates included churches in Pepperell, Concord, N. H., Cleveland, Ohio, Fitchburg, and New London, Conn. During his Fitchburg pastorate Iowa college conferred upon him the degree of doctor of divinity. He was a corporate member of the American Board and in 1881 he preached the annual sermon before the State Association of Congregational churches in Springfield, Mass. Among his published works are "The Book: When and by Whom the Bible Was Written," "The Early History of the First Church of Christ, New London, Conn.," two volumes, "The Separatists or Strict Congregationalists of New England." His death occurred September 3, 1902.

PASTORATE OF REV. C. R. GALE.

The establishment of new and large industries* in this section of the city brought in large numbers of people of European birth. In the years from 1885 to 1893 the population of Fitchburg nearly doubled, the accessions including Scotch, Germans, Swedes, Finns, Norwegians, French, Armenians and other nationalities. The church was prompt to recognize its opportunity and accepted its duty as an evangelizing force. With this purpose in mind, it fixed upon one whose qualifications eminently fitted him to attract and win. October 25, 1887, it extended a call to Rev. Clarence R. Gale, assistant pastor of the Memorial church, Springfield, Mass. This call was accepted and he was settled De-

*The most extensive of these industries was the Parkhill Manufacturing Co., whose president was John Parkhill, soon afterward chosen deacon of the C. C. church; and its treasurer, Hon. A. H. Lowe, whose life-long interest in the church gave it the benefit of his large influence.

Rev. C. R. Gale.

ember 28, 1887. Sermon by Rev. Lewellyn Pratt, D. D., of Hartford, Conn.

The chapel was kept in almost constant service for the varied departments of work. The Germans occupied it on Sabbath mornings, and Mr. S. Herman Schwab, a graduate of Mount Hermon school, Northfield, and Chicago Theological seminary, was engaged as pastor's assistant, having this especial work in charge.

Large additions to the church at the different communions, by letter from foreign countries, chiefly from Scotland, infused a new element into the hitherto staid New England congregation.

In 1888 a Sunday school for Swedes was established in the chapel, and during the month of September Mr. Andrew Groop was sent to Chicago for education for especial work among the Finns, the church and Sunday school giving financial aid to him. October 28, 1888, a preaching service for the Swedes was commenced in the chapel, the service beginning at 3 o'clock on Sundays. Rev. Ole O. Thorpe was pastor.

The beautiful chapel was utilized as follows: 10 o'clock, German services; 12 o'clock, C. C. Sunday school; 3 o'clock, Swedish Sunday school; 4 o'clock, Swedish preaching service; 5.15 o'clock, half-hour meeting of Yoke-fellows in west parlor; 6 o'clock, Young People's meeting; 8.30 o'clock, after-meeting in church parlors.

The church calendar, a recently-established feature, relieved the pastor of the old-time custom of weekly advertising.

May 23, 1889, Rev. Mr. Schwab was ordained in the gospel ministry by a council in which Revs. A. H. Quint, D. D., and H. M. Dexter, D. D., of Boston assisted. After five years of efficient and consecrated service in the varied departments of the church, he became pastor of the new German church on Rollstone street, and the C. C. church by its prayers and purse bade them "God speed."

Calvinistic Congregational Church.

The members of the church at this time comprised Germans, Scotch, Irish, English, Swedes, Finns, Norwegians, Austrians, Armenians and some Americans.

July 1, 1891, Mr. Andrew Groop was ordained to the gospel ministry in the chapel, the services being conducted in the Swedish, Finnish and English languages by Revs. Ole O. Thorpe, R. F. Olson, Eric Ostergren, Franz Lehtinen, Joshua Coit, D. D., of the Massachusetts Home Missionary society, C. S. Brooks and C. R. Gale. He continued holding preaching services for the Swedes and Finns for two years, when the Swedes built a church of their own on the site of the old chapel. Afterward he continued his labors with the Finns in the chapel until 1895, when they went out as an independent body of believers.

March 1, 1893, Rev. Mr. Gale read his letter of resignation and his pastorate closed July 31. He accepted a call to the church in Marshalltown, Iowa, where he remained five years. Upon the failure of the health of his wife he resigned that position and became agent of the Cuban Relief society, with headquarters in Boston. Mrs. Gale, who had rendered most valuable aid in pastoral work, died in 1899, after a long illness.

PASTORATE OF REV. GEORGE R. HEWITT.

June 20, 1894, the following vote (which was endorsed by the parish, including the amount of salary named) was passed by the church: "Voted unanimously to hire Rev. George R. Hewitt for an indefinite period; Mr. Hewitt to give three months' notice before leaving; the church to give three months' notice before dismissing him; the matter to be left in the hands of the present supply committee." The communication of this vote to Mr. Hewitt, signed by the supply committee, and its acceptance by Mr. Hewitt comprised the entire act of settlement, thereby dispensing with the

The Third Meeting-House.

usual and onerous ceremony of settlement by council. He began his ministry September 1, 1894.

Although this change of procedure originated with the church, the simplicity marked a distinct feature of Mr. Hewitt's characteristics. His unostentatious, frank demeanor, combined with earnest spiritual purpose, was helpful in inciting church members to faithful living and did much to prepare them for the important work which was soon to follow.

MOVING FOR A THIRD MEETING-HOUSE.

At the annual parish meeting, March 4, 1895, there was an article in the warrant—as there had been many times before—"to see what action should be taken in regard to repairing the meeting-house or act anything thereon." At an adjourned meeting June 4 two plans were presented—one for remodeling the old one at an estimated expense of some \$15,000 and another one for a new building.

A new building was decided upon, but with the proviso that nothing should be done until 80 per cent. of the estimated cost should be pledged. August 5, full plans and estimates were presented, a finance committee of six were appointed to secure pledges, after which a building committee of six, chosen for the purpose, were to proceed to build.

Three weeks later, August 26, the finance committee through its chairman, Hon. Rodney Wallace, reported success and the building committee at once proceeded with its task. This committee consisted of Daniel Simonds, Charles P. Dickinson, Henry M. Francis, Herbert I. Wallace, William Edwards and Arthur H. Lowe. Mr. Lowe was also a member of the finance committee. H. M. Francis was chosen architect. Perhaps one of the most delightful occasions in all the great undertaking was at the final meeting of the parish in its effort to secure pledges. The emulation of

Calvinistic Congregational Church.

rich and poor in their determination to do their part was the true note of success.

The last services held in the old house were on Sunday, September 15, 1895, and on the next morning its demolition began. The precious memories centered in the old church home during its fifty years' existence made the occasion one of tender interest. The pastor preached from the text, "I am Alpha and Omega, the beginning and the end, the first and the last." The morning service was closed with the singing by the congregation of the following hymn to the tune of St. Martins, which had been sung on leaving the old church, March 24, 1844. The hymn was composed by Miss Martha Holt, then a member of the C. C. church, but now Mrs. H. A. Albee of Boulder, Col.:

Once more the voice of song we raise
In this our house of prayer;
Its walls are sacred—'tis the place
Jehovah's made his care.

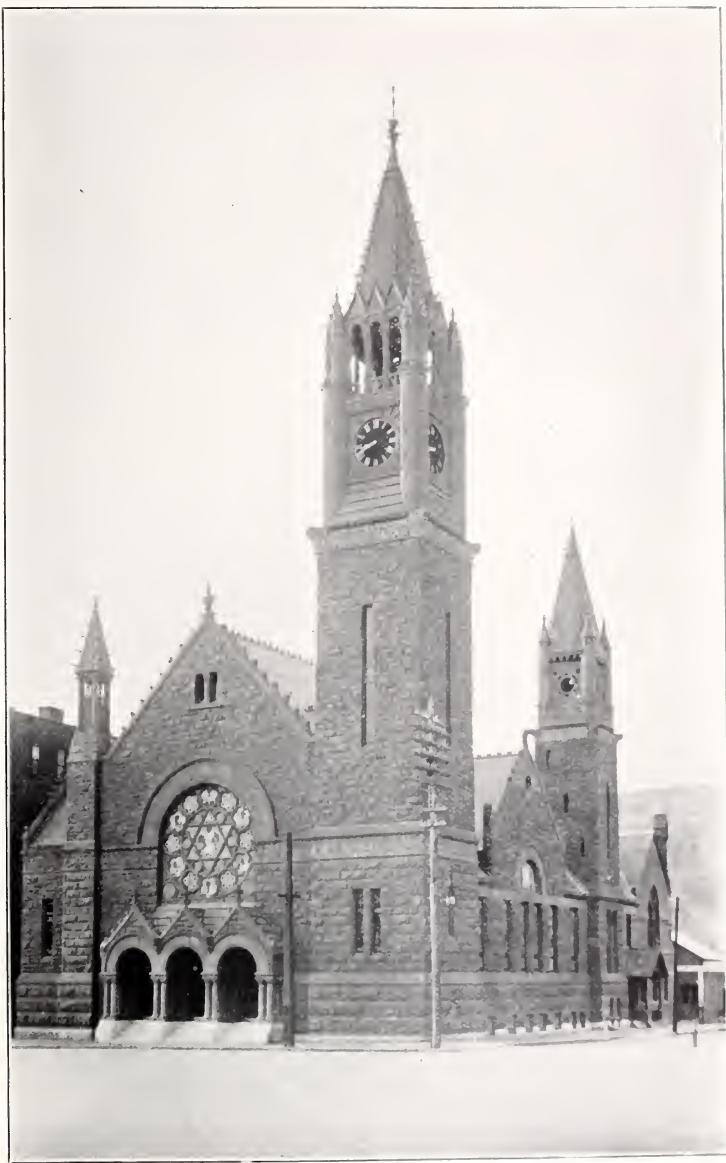
Though no Shekina here we view,
His presence oft we've felt,
When heavenly truth distilled like dew
And when in prayer we've knelt.

Here have the crowds come up to yield
Their homage and their praise;
Here youth and hoary age have sealed
Vows on which angels gazed.

Here have been mourners bowed with grief
Over the heart's hopes crushed,
Here Jesus gave a sweet relief,
The throb of anguish hushed.

We linger in this hallowed place,
For on its walls are writ
In living letters God's rich grace,
And we can ne'er forget.

To raise another tribute here
To God is surely just.
Our motto, "Praise for all the past,
And for the future trust."



THIRD MEETING-HOUSE, 1897.

The Third Meeting-House.

The evening was devoted to a memorial service by the Sunday school at which a paper prepared by Mrs. D. B. Silsby was read, mention of which has been made in the earlier part of this sketch. The closing hymn was the same which had been sung at the closing services of the old church fifty years before, written by Mrs. Stephen Shepley, a former member of the C. C. church.

How dear to our hearts is this Thine hallowed place,
Where our fathers oft worshipped the God of all grace.
Drinking deep from the founts of perennial love,
Or holding sweet converse with the Holy above.

CHORUS.

Let its memory as precious ever, ever remain,
Till the last link is broken or severed life's chain.

The last prayer from this altar has risen to Him
Who only can rescue from the thraldom of sin,
For the light of His presence that o'er me shall part
A shower of rich grace, may refresh every heart.

Here the last song is re-echoing still,
Through the walls of this temple, His presence doth fill ;
Like the last breath of summer it falls on the ear,
Yet its pure, hallowed sweetness our spirit shall cheer.

The church held its services during the following year and a half in the chapel, a part of which was remodelled, providing more rooms for the use of Sunday school and committee meetings.

The new church was dedicated February 10, 1897, at which time Rodney Wallace rendered the report of the finance committee, in which he stated that the total amount provided for the use of the building committee was \$69,321.56. In closing, he said, " You have this beautiful edifice and a debt of \$16,000; but I fully believe, if more than \$50,000 can be raised during the most depressed condition of business any of us ever saw, that, with the return of more prosperous times and with the same harmony among ourselves, the sum

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can easily be raised to leave the society free from any debt. This magnificent building represents not merely the money expended, but more than that. It stands for the honest work of every mechanic employed, the best skill of the architect, the best thought of the building committee and the best wishes of all interested in the work."

It may also be said that it was the result of the united sacrifice of almost every man, woman and child of the society *united* with the princely gifts of the few, which made it an offering of sweet incense.

A few items of interest concerning the new house are presented.

The church-tower from the sidewalk to the top of the weather-vane is 158 feet, 2 inches. From the sidewalk to the center of the clock-dial is 91 feet, 9 inches. It is 21 feet, 2 inches, from the bottom to the top of the weather-vane and the fixtures attached to it. The wood work of the tower is 32 feet high. The visible sandstone is 110 feet high. The stone work of the tower is one-quarter of an inch higher than planned for.

The bell is inscribed on one side "Blake Bell Co. Cast 1896. F. C. C. Church, replacing bell cast 1846." On the other side "Boston, Mass., 1896. My tongue shall speak Thy praise. Let him that heareth say come." The bell metal weighs 4000 pounds; with the frame 4700 pounds, and is exactly five feet in diameter across the base.

The rose-window measures 20 feet in diameter and its prominent details represent the angelic choir. The six angels are the spirits of Praise, with scroll; Love, holding the sacred dove; Music, blowing the trumpet; Music again, playing the harp; Teaching, reading from the Book of Life; and the herald-angel of Easter morning.

Two memorial windows, one placed by Edward G. Bailey in memory of his mother, Mrs. Rodney Wallace. The other placed by George P. Hildreth in memory of his wife, Pauline Hildreth.

The Third Meeting-House.

Carved into the brown stone band across the front of the church, above the entrance and beside the rose window is the angel gloria, "Glory to God in the highest, peace on earth, good will toward men." On the tower fronting on Rollstone street, "God is our refuge and strength," and on the opposite corner, "The Lord reigneth."

The pulpit furniture and Bible were presented by the society of King's Daughters; the communion table by the society of Priscillas; the baptismal font by the primary department of the Sunday school at a cost of \$125. The dining room and ladies' room furnishings by the United Workers—the ladies of the church; the individual communion service by Mrs. Lowell M. Miles in memory of her husband, and chairs accompanying the communion table, Mrs. H. F. Coggshall.

Electricity furnished the lighting. It may be said in this connection that whale oil was in use in the first church; camphene in the second church from 1845 until 1854, when fluid, kerosene and gas successively were used.

Included in these furnishings are pastor's room, library, committee, toilet rooms, ladies' parlors, primary and kindergarten rooms for Sunday schools, all completely furnished.

By the foregoing descriptions an idea may be gained of the marvellous changes of a century, in our church's activities. If there are some who question whether the spiritual growth has kept pace with the material, let us recall something of the spirit as well as the action on the occasion of building the first church. After long years of turmoil and the great day for the "raising" had come, the entire business of one town meeting with its seven articles was upon the providing of "one barrill W I R & Loaf Sugar Sufficient to make it into Toddy for refreshments for the Raifers & Spectators." The sixth article, "Voted that the Committee to deal out the liquors & Sugar Sufficient for the Raifers & Spectators in Case the barrill W I R & sugar already

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voted should be insufficient & bring in their acc^t to the Town for allowance." The building now standing (1902) opposite the common, known as the old town hall, brought into existence under such christening, was the scene of much discord. Even the town quibbled over the payment of the extra "expence of Vitualing the Raisers and the Jin Man's Expence," this article appearing repeatedly in town warrants before a final settlement was made.

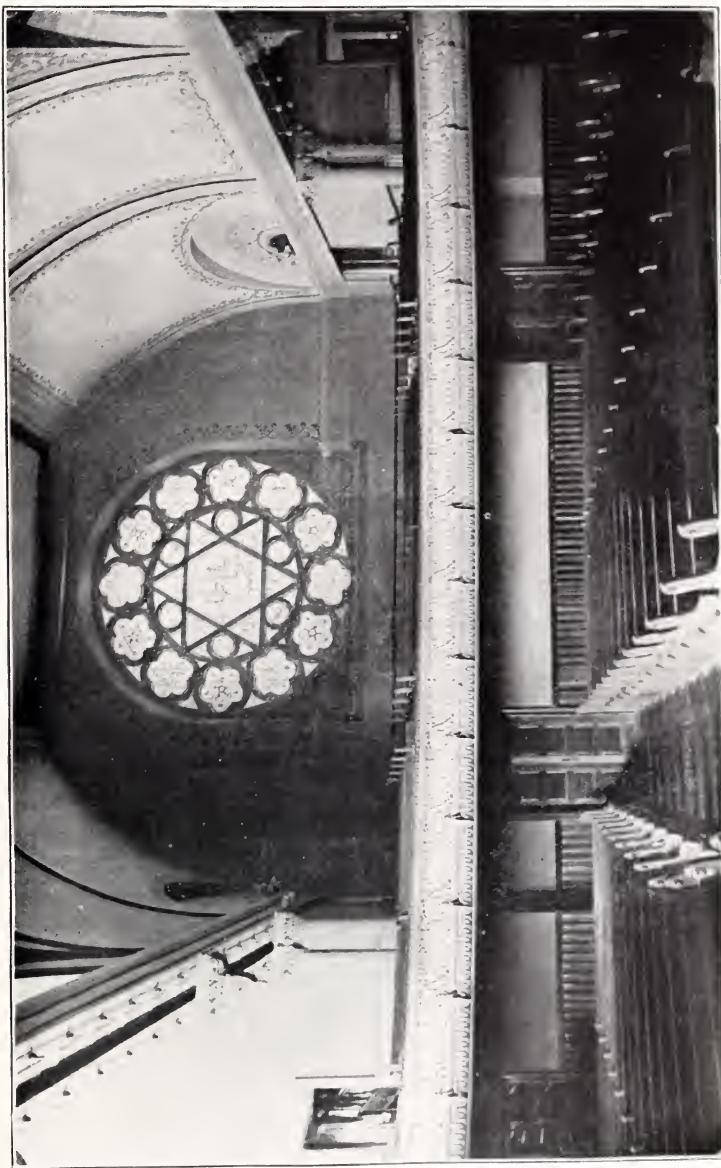
We are tempted to present the picture drawn by George E. Towne in his centennial poem, June 30, 1864. Standing on the summit of Mt. Rollstone in the dim light of early morning, the ghost of departed days appeared to him and he attempted to show by the following satire the wondrous changes:

I showed the churches where good folks repair
To worship and see what their neighbors wear;
I told him of the softly-cushioned pews
Where sleepy Christians sit and nod and snooze,
And then complain about the preacher's views.
The frescoed ceilings, decorated walls,
On which through storied panes the sunlight falls,
Tingeing with ever-changing, gorgeous hues,
In turn, floor, wainscot, column, aisle and pews;
The organ, many voiced, whose peal so grand
Speaks in a language all can understand;
The universal language; to the ear
And heart, howe'er untrained, still ever clear.
The quartet choir, retained to sing God's praise
For liberal pay, in operatic lays,
And vocally accompany the sermon
With songs in English, Latin, French and German;
Or possibly a chorus fills the seats,
And there performs most wondrous feats,
And being thus of harmony bereft,
Have for their private use, but discord left;
And hence the fact that choirs so much delight
Among themselves to wrangle and to fight.
The gorgeous pulpits, where sleek parsons stand
With quires full of pointed texts at hand
To shoot at error, wickedness and crime,
And rake down sins in platoons at a time.





INTERIOR OF THIRD MEETING-HOUSE.
FROM THE GALLERY.



INTERIOR OF THIRD MEETING-HOUSE
FROM THE PULPIT.

The Third Meeting-House.

In short, where money, taste and skill have lent
Their aid, to give church-goers sweet content,
So well is pleasure with instruction blent.
Not like the churches in the days of old,
Bald, bare and bleak, uncarpeted and cold,
Where stern old preachers thought they did a wrong,
In preaching sermons less than one hour long;
Where shivering sinners sat in wintry days
And pondered on the error of their ways,
Wishing the foot-stoves placed beneath their feet
Would radiate more perceptibly their heat;
And though they knew that heaven was—well,
In some respects a better place than hell,
And trembled when the earnest parson shouted
A threat of endless fire to all who doubted,
Still on their minds the thought would sometimes steal,
As icy shivers swept from head to heel,
That 'twould be well, though living in the former,
To sometimes visit—winters—where 'twas warmer.

The sermon of Dr. Alexander McKenzie at the dedication, from the text "The beautiful gate of the temple," was the intellectual consummation of the best aspirations of the C. C. church; and with justifiable pride all its members might, for the moment, stop to admire the blossom of the century plant; but, as with the three disciples in the mount of transfiguration, so they must come down from the mount and take up the ceaseless round of duties in the daily contact with sin and sorrow.

We have now reached the stage in the life of the church when all have abundant opportunity to trace its history.

Rev. Mr. Hewitt's ministry was terminated November 1, 1898, after which he became associate pastor of the Eliot Congregational church, Lowell, and is at present settled over the Second Congregational church in West Medway, Mass.

Rev. A. Frederic Dunnels of Bath, Me., received a unanimous call to become pastor January 25, 1899. This call was accepted and he was installed March 29,

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1899, Rev. Philip S. Moxom, D. D., of Springfield preaching the sermon.

The culminating act of the century may well be expressed in the words of Rev. Mr. Dannels, November 5, 1899, who said in part:

"Three weeks ago it was my privilege to urge coöperation in the payment of our indebtedness of \$22,000, an effort for which had just been inaugurated by our finance committee. To-day it is my unspeakable joy to announce that the last cent of this sum has been pledged and I ask you to rise and express our gratitude to God by singing the Doxology.

"This \$22,000 has been raised within three years after the raising of the first payment of \$50,000 on our new church and within twenty-five years of \$30,000 put into a new chapel. This with \$30,000 for benevolence and \$125,000 in home expenses makes a good quarter of a million dollars, put into the Lord's work by this people during a quarter of a century. Surely, it shows a due sense of the fact that our money as well as our hearts belong to God and that money giving is an indispensable feature of a true religious life."

This chronicle of a century's life of the church, which for convenience is called a history, is made with the desire for preservation, and perhaps some one well qualified for the work will, at some future time, find it a source of assistance. But a complete history of the C. C. church can never be written. That would have to include the multitude of quiet acts of love; the great volume of effective prayer from hearts made devout and humble by the contact of the individual in the helpfulness born of mutual dependence and forbearance. These have been the impulse of the efficient work of this church, an ever-widening circle by which multitudes of lives have been led into the Divine life.

CHAPTER VII.

FAITH—CREEDS OF THE CHURCH.

A committee appointed in the spring of 1798 prepared a revised form of covenant and distinct articles of faith. This confession of faith appears to have been formed by the pastor, Rev. Mr. Worcester, from a document which he is supposed to have drawn up for his own private use. These met with violent opposition but were received and adopted by a unanimous vote of the church (then present) September 11, 1798.

The creed adopted twenty-five years later by the C. C. church after its re-organization was a revision of this. A comparison of the two is suggestive of a desire to conform its theology to suit the spirit of the times.

In 1873 a revision of this creed was made in which the article on the fall of Adam was supplemented by—"and that the human heart is continually disobedient until renewed by the Holy Ghost"—after the first sentence. The article pertaining to eternal reward and punishment is the same as in the original creed of 1798.

It is difficult to distinguish the importance of any change in the phraseology so far as it may affect the fundamental doctrines of the church. Perhaps the most important action of the church in its attempt to accommodate its creed to suit the spirit of the age was when it voted to buttress each article with scriptural references which furnished proof for an intelligent faith.

In 1898, one hundred years after the adoption of the first creed, a new creed or "statement of doctrine" was presented, which was adopted. This was the form authorized by the National Council of 1883 and presented in 1885 by its commission, a body of men eminent for intelligence and theological learning. While we

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may look in vain for the positive statement concerning eternal rewards and punishment or for dogmatic assertions, by inference they may still be claimed, yet in expression sufficiently elastic to be accepted by all who profess the evangelical faith.

CREED OF 1798.

ARTICLE I.

You believe that there is but one God; the sole Creator, Preserver and moral Governor of the universe; a Being of infinite power, wisdom, justice, goodness and truth; the self-existent, independent and unchangeable fountain of good.

II.

You believe that the Scriptures of the Old and New Testaments were given by inspiration of God; that they contain a complete and harmonious system of divine truth; and are our only and perfect rule of doctrinal belief and religious practice.

III.

You believe that according to the Scriptures there are in the Unity of the God-head a Trinity of persons, Father, Son and Holy Ghost; that these three persons are in essence one, and in all divine attributes equal.

IV.

You believe that the *one Supreme* God has made all things for himself; that known unto

CREED OF 1824.

ARTICLE I.

We believe that there is but one living and true God; the Creator, Preserver and Governor of the universe; a Being of infinite power, knowledge, wisdom, justice, goodness and truth, self-existent, independent and immutable.

II.

Same—except omitting “doctrinal belief and religious practice,” substitute “faith and practice.”

III.

We believe that the distinction in the God-head of the Father, Son and Holy Ghost—a distinction, the nature of which it is impossible for us to comprehend—is perfectly consistent with the strictest unity of being; consequently that the Father, Son and Holy Ghost are truly and properly one God.

IV.

Same as IV. and V. of 1798, except the omission of words italicized.

Creeds.

him are all his works from the beginning; and that he governs all things according to the *holy and unchanging* (immutable) counsels of his own will.

V.

You believe that *the divine* law, and the principles and administration of *the divine* (his) government are perfectly holy and just and good.

VI.

You believe that the first parents of the human race were originally holy in the image of God; and that they fell from their original state by voluntarily transgressing the divine command in the article of forbidden fruit.

VII.

You believe that in consequence of the first apostasy, the heart of man in his natural state is enmity against God, fully set to do evil, dead in trespasses and sins.

VIII.

You believe that Christ the Son of God, equal with the Father, has by his obedience, sufferings and blood made infinite atonement for sin; that he is the only Redeemer of sinners; and that all who are saved will be indebted altogether to the sovereign grace of God through his atonement.

V.

We believe that the first parents of the human race were created in the image of God; and that they fell from their original state by voluntarily transgressing the divine command.

VI.

We believe that in consequence of the first apostasy the heart of man in his natural state is entirely destitute of holiness and in a state of positive disaffection with the law, character and government of God; and that all men previous to regeneration are under sentence of condemnation.

VII.

We believe that Christ as God manifest in the flesh became the one Mediator between God and man; that by his obedience, sufferings and death he made an adequate atonement for the sins of men; that he is the only Redeemer of sinners and that all who are saved will be indebted entirely to the sovereign grace of God freely bestowed on the penitent in consequence of Christ's atonement.

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IX.

You believe, although the invitation of the gospel be such that whosoever will may take of the water of life freely, yet so great is the enmity of the carnal mind against God and the gospel that no man can come to Christ except the Father, by the special regenerating influence of his Holy Spirit, draw him.

X.

You believe that those who embrace the gospel were chosen in Christ to salvation before the world began; and that they are saved, not by works of righteousness which they have done, but according to the distinguishing mercy of God by the washing of regeneration and renewing of the Holy Ghost.

XI.

You believe that or those who once believe in Christ there is no condemnation, but they will be kept by the mighty power of God through faith unto salvation.

XII.

You believe that there will be a general resurrection of the bodies, both of the just and of the unjust.

XIII.

You believe that all mankind must one day stand before the judgment seat of Christ to receive a sentence of just and final retribution, according to their respective works; and that from the judgment seat the wicked will

VIII.

We believe that all who hear the gospel are invited to come to Christ and be saved; but that such is the depravity of the human heart and its positive aversion to holiness, no man will come to Christ except God, by the special influence of his Spirit, draw him.

IX.

We believe that those who are saved were chosen in Christ before the foundation of the world, that they should be holy and without blame before Him in love; and that they are saved, not by works of righteousness which they have done, but through the sovereign and distinguishing mercy of God, communicated by the washing of regeneration and the renewing of the Holy Ghost.

X.

We believe that those who obey the Gospel and cordially embrace the Saviour will never be left to draw back unto perdition, but will be kept by the power of God through faith unto salvation.

XI.

Same as Article XII.

XII.

We believe that all mankind must one day stand before the judgment seat of Christ to receive a just and final sentence of retribution according to the deeds done in the body; and that the reward bestowed on the right-

Charities of the Church.

go away into everlasting punishment, but the righteous into life eternal.

XIV.

You believe that Christ has a visible church in the world into which none, in the sight of God, but real believers *and* none in the sight of men but visible believers have a right of admission.

XV.

You believe that the Sacraments of the New Testament are baptism and the Lord's supper; that believers of regular church-standing only can consistently partake of the Holy Supper; and that visible believers with their households only can be consistently admitted to the ordinance of baptism.

eous and the punishment inflicted on the wicked will be alike eternal.

XIII.

Same—except last phrase substitute “are qualified for admission.”

XIV.

Same—except last sentence read “that visible believers are proper subjects of baptism, and that all believers of regular church-standing who are heads of families are entitled to the privilege of devoting their households to God in the same ordinance.”

WORKS—CHARITIES OF THE CHURCH.

It must be apparent in the perusal of these records how little reference there is to woman's work. It might be safe to assume that her legitimate importance is in inverse proportion to the mention made. In the department of charitable work, however, she is in her truest sphere and the Master's unstinted praise of the poor woman who “east in more than they all,” or of her who brake the alabaster box that “wherever it shall be spoken of, it shall be a memorial of her,” gives assurance of this, her chief province of work. Her ceaseless effort, from the earliest records of the church, the hours of united work with needle like Dorcas of old, the appropriateness of the gifts, however modest, which have brightened many a home in distant frontier lands, as the barrels were unpacked; all these are hints which inadequately testify of her work.

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Yet it is the unity of organized effort of the church, begun March 3, 1826, when the C. C. church resolved itself into a Tract society; and March 2, 1827, when its Society of Home Charities was established, that are proofs of its Divine union. This has expanded constantly until now when it has funds invested for the care of the poor connected with the church.

Out of the Auxiliary Tract society, organized March 3, 1826, grew the Society of Domestic Missions organized June 4, 1832, and this was merged into the Religious Charitable society of Fitchburg, November 4, 1833. Article IV. of its constitution states that "The subscription books shall have four columns, one for Foreign Missions, one for Domestic Missions, one for the American Education society and one for the Tract society and a yearly subscription to any one of these shall constitute membership." New columns were added as the demands were recognized, and for more than fifty years this method was continued and the collectors (two for each district) made their annual calls upon every member of the church and congregation, meeting with cordial response.

During the '70's the "Harris system" was adopted, chiefly as a labor-saving method, and although the spirit of benevolence is just as earnest, the lack of intelligent and systematic organization is recognized whereby the church has failed to get the credit for all the sheaves garnered through its own nourishing.

As has been noted, the influx of foreign speaking people into our midst in the '80's presented opportunities for service which turned large contributions into channels at our own doors, for which cause the Foreign and Home Missions have suffered a falling off, while the aggregate remains about the same.

The catholicity of spirit in the training of the young in benevolent giving may be illustrated by a single example, as we quote from the report of the Junior Endeavor society for 1899: "The society has contributed 25 cents monthly toward rent for a needy



EAST SIDE.

PULPIT

79			63	48	
80	Strang.	J. W. Andrews.	64	49	
81	T. Strang. Bruee. Brown.	W. K. Bailey.	65	50	
82	E. P. Field.	C. S. Phillips.	66	51	Upton. Palmer. Townend
83	H. D. Collins.	H. F. Gove. L. E. Blake.	67	52	E. Bailey
84	S. D. Baldwin. L. Putnam.	T. F. Simonds	68	53	
85	C. R. Conn.		69	54	E. M. Dickinson
86	S. M. Baseome. E. Rowley.	J. Shirreffs.	70	55	R. Wallace.
87	E. S. Burnap.	J. French. N. B. Jewett.	71	56	A. H. Lowe
88	J. H. Fairbanks. F. S. Hall.	E. P. Sheldon.	72	57	C. O. Richardson
89	N. B. Dodge. J. H. Keyes.		73	58	A. B. Haskell. J. G. Edgerly.
90		E. Curry.	74	59	C. M. Parker.
91	F. D. Page. M. F. Plimpton.	W. A. Poore C. Goodhue.	75	60	
92	L. A. Phillips.	H. B. Fuller.	76	61	L. Downe.
93	E. P. Downe.		77	62	
94	W. H. Wetherbee. J. McComb.		78		

H. McD. Laird.	122	120	F. D. and G. W. Kingsbury.	115	110	D. McTaggart
W. Lawrencee.	123	121	E. M. Caswell. S. Sears.*	116	111	Engelbrektson
W. Lawrencee	124		W. F. Wood. E. D. Goddard	117	112	E. S. Boutwell. J. Webster.
			A. Tait.	118	113	T. Farnsworth M. Whelan.†
			S. E. Woodward.	119	114	

* E. B. Wright. † C. Stirling.

PEWS IN THIRD MEETING-HOUSE.

PLATFORM.

WEST SIDE.

J. G. Blood.	33	17			1
A. S. Pierce.	34	18		J. P. Hills.	2
S. D. Sheldon. W. W. Hubbard.	35	19	Peter McIntire.	D. McGilvray.	3
Mrs. L. M. Miles.	36	20	S. L. Lowe.	R. Neil.	4
A. G. Lawrence. A. F. Dunnels.	37	21	A. S. Dole. G. A. Hitchcock	Clark. Smith. I. O. Converse.	5
C. P. Dickinson.	38	22	J. L. Richardson H. G. Manning.	N. Dole. N. McKinney.	6
D. Simonds.	39	23	E. P. Miller.	G. J. Allen. D. McBain.	7
H. F. Coggshall.	40	24	James Ross.	W. H. Lowe.	8
J. Parkhill. J. E. Kellogg.	41	25	W. W. Dole. L. Ordway.	C. H. Hayward J. H. Cobleigh.*	9
H. G. Lowe. G. P. Hitchcock.	42	26	C. L. Mayne.	F. S. Carpenter. M. Goodrich †	10
	43	27	J. G. Thompson. A. Warner.	M. L. Dean.	11
H. M. Francis.	44	28	A. C. Brown.	J. A. Austin.	12
	45	29	B. H. Perkins.	J. C. Spaulding.	13
	46	30	I. H. Fuller. A. B. Caswell.		14
	47	31	H. A. Hill.	E. W. Harris. Aaron Whitney.	15
		32	L. H. Andrews.	G. Messenger. M. W. Whitney ‡	16

J. H. Wyatt.	105	100	M. Tait. J. Leiper.	98	95	J. H. Davidson.
N. Woodward.	106	101	A. Hall. M. Leekie. §	99	96	
J. G. Grubb.	107	102	W. Taylor. J. Wilson.		97	W. D. Crooker
W. J. Hutchins.	108	103	J. M. Walker.			
J. Brown.	109	104				

* J. Webber. † W. D. Battles. ‡ W. H. Grout. § C. E. Mansfield

WITH NAMES OF FIRST PEW HOLDERS.

Charities of the Church.

woman; \$1.00 for clothing; a Thanksgiving dinner and provisions to the value of \$8.00; candy-bags for the Christmas tree at the Finn church, \$2.36; a Christmas box of clothing and toys for the Santee Indian Mission, South Dakota, value \$15.00; with \$7.00 toward the salary of Miss Vorhees, the superintendent; and \$2.00 for flowers for the sick. This has been done largely from monthly pledges and penny-savings. The society has given to the C. C. church new plates for the communion service, value \$14.00. This was taken from a small fund deposited in the bank, as a result of five cents given to each member by Mrs. Gale at the formation of the society."

And so it has been with the many organizations which have been in operation within the church, chiefly of the women and of the young—a record of giving, at home and in an ever-widening field, until it has embraced almost every corner of the earth. The aggregate of \$150,000 in money gifts during the past seventy-five years is a large sum, but it does not include the great unrecorded charities which have been stimulated by the Christ spirit thus invoked.

The tables on the next page summarize the statistics of benevolence for fifty years.

Calvinistic Congregational Church.

TOTAL ANNUAL GIFTS FOR FIFTY YEARS OF C. C. CHURCH CHARITABLE SOCIETY.

YEAR.	AMOUNT.	YEAR.	AMOUNT.	YEAR.	AMOUNT.
1851	\$1,424	1868	\$2,736	1885	\$2,037
1852	1,198	1869	2,524	1886	2,120
1853	1,278	1870	1,744	1887	2,999
1854	1,551	1871	1,777	1888	2,288
1855	2,500	1872	3,271	1889	3,715
1856	1,650	1873	2,596	1890	2,498
1857	1,102	1874	3,067	1891	2,565
1858	1,432	1875	2,806	1892	1,475
1859	1,719	1876	2,090	1893	824
1860	2,013	1877	4,122	1894	1,075
1861	2,281	1878	1,494	1895	1,234
1862	1,640	1879	1,188	1896	1,489
1863	3,035	1880	1,623	1897	1,541
1864	3,384	1881	3,027	1898	1,268
1865	3,212	1882	1,959	1899	1,595
1866	3,813	1883	2,013	1900	1,204
1867	3,714	1884	2,120		

Total Amount of Annual Gifts for Fifty Years, \$106,970

TOTALS FOR VARIOUS OBJECTS.

Foreign Missions,	\$23,365
Home Missions,	33,094
American Missionary Association,	8,693
American College and Educational Society,	2,838
American Bible Society, American Tract Society, American Seamen's Friend Society,	10,325
Foreign Christian Union,	1,844
Sunday School Society, Congregational Publishing Society, New West Education, Church Building Society, Ministerial Aid, Peace Society, Anti-To- bacco Society, Clothing, etc., City Missions, Con- gregational Union, Other Objects,	26,811
Total,	\$106,970

CHAPTER VIII.

HISTORY OF THE C. C. SUNDAY-SCHOOL.

When Sunday schools were first established they were principally for secular instruction and were not connected with churches. There were few of them until the close of the eighteenth century, when Robert Raikes, in England, had great success in organizing Sunday schools, with pupils from among the poor and vicious children of Great Britain. The first Sunday school known to be organized in this country was in the town of Ephrata, Lancaster county, Penn., thirty or forty years before those established by Raikes. A poor African woman by the name of Katy Ferguson started a Sunday school in New York City, in 1793, for the benefit of poor street children. The first Sunday school in connection with a church was organized in Pittsburgh, Penn., in 1809. From this time Sunday schools became more common throughout the country. The New York Sunday School Union was founded in 1816, and the American Sunday School Union in 1824.

The first Sunday school in New England for religious instruction was, so far as known, begun in Bath, N. H., in 1805, and the first one organized in Massachusetts was in Beverly, in 1810, and was commenced by two young ladies, Joanna Prince and Hannah Hill. The school was held in the morning and also following the afternoon service. The first Sunday school in Boston was established by Miss Lydia Adams, who maintained it for ten years at her home, when it was made a parish Sunday school.

The first Sunday school in Fitchburg was held in the brick school-house on the corner of Blossom and Crescent streets in 1816, where on Sunday mornings

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before church a few children would gather and recite verses from the Bible. It was taught by Asaph Merriam, who afterwards became a Baptist minister. This school, after one or more summers, was held in the building which had until lately been occupied by the Calvinistic Congregational society, on Rollstone street. The school was for boys only, but about the same time a school for girls was opened in the school-house on the corner of Main and Mechanic streets, under the care of Mrs. Eaton, the wife of Rev. William Eaton. The location of this Sunday school was soon changed and it was held in a little yellow house of two rooms which stood just north of the "Wesley" on Main street. It was in charge of Mrs. Lucy Davis and Sally Pratt. One room was so inadequate that the scholars overflowed into the bedroom and sat on the bed. In this room was a sort of circulating library, called the Female Religious Library. After a time both the boys and girls attended Sunday school in the old church building, the boys in the gallery and the girls below. The scholars were required to commit and repeat Scripture verses, hymns and the catechism. At least one pupil committed at various times all the four gospels and Proverbs.

On March 14, 1824, the Calvinistic Congregational society, under the pastorate of Rev. Rufus A. Putnam, chose a committee "to take into consideration the subject respecting the establishment of a Bible class and Sabbath school." The committee consisted of Rev. Mr. Putnam, Bros. Walter Johnson and Abel Downe. On April 30, 1824, the committee reported, and another committee, consisting of Rev. Mr. Putnam, Bros. Thomas Thurston, Thomas Eaton, F. P. Downe, Abel Farwell, Abel Downe and Jonathan Thurston, was chosen "to organize the Sabbath school, appoint superintendent and teachers and manage its prudential concerns." This resulted in the formation of a Sunday school society.

On the 24th of February, 1825, a meeting was held

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to consider the advisability of the formation of such a society, and a committee was chosen to consider the subject and report. This committee made its report on the 25th of the following March, in the form of a constitution, which was unanimously adopted. The society was called the "Sunday School Society of Fitchburg." Its object, as stated in the constitution, was "to devise and carry into effect as far as practicable, ways and means for the religious instruction of children on the Sabbath." The constitution also provided that the school should begin on the second Sabbath in May and close on the second Sabbath in October. After the adoption of the constitution the following officers were chosen: President, Rev. Rufus A. Putnam; Vice Presidents, Joseph Downe and Joseph Simonds; Secretary, Walter Johnson; Treasurer, Joseph Farwell. To these were added Mrs. Lucy W. Day, Mrs. Mary Farwell, Mrs. Mary Giles and Mrs. Emily Pratt, who, with the previously mentioned officers, constituted the board of managers. This board of managers met on March 28 and appointed Jonathan Thurston superintendent, and gave him four assistants and twenty-seven teachers. Deacon Abel Thurston was the second superintendent, Jonathan Haskell the third, Walter Johnson the fourth and David Brigham the fifth. Deacon Abel Thurston was chosen the sixth year and retained the office till the day of his death, in 1864.

The Sunday school thus formed, realizing the need of united and uniform work with other schools in the state, voted the following May to send a delegate to meet other delegates in Boston to consider the expediency of forming a State Sunday School Union. A few small books were procured for the library at an expense of \$5.50, thus making a good beginning toward a Sunday school library.

On Wednesday afternoon, October 25, 1825, the first annual report of the board of managers was read by Rev. Rufus A. Putnam. This report stated that although the board did not deem it advisable to appeal

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to the avarice or ambition of scholars in order to obtain perfect lessons, it was still deemed essential that some inducement should be held out to them to ensure faithful study and due preparation for recitation. To meet this want a system was devised by which a record of the recitations of each scholar was kept by the teacher in each class, on the following scale:

A perfect lesson was marked 20. If *any* mistakes were made the recitation was called imperfect and marked 15. If several mistakes were made the recitation was called indifferent and marked 10. If the scholar appeared to know but little of his lesson it was called bad and marked with a cipher. When the marks of any scholar amounted to 100 he was entitled to a ticket of the value of three cents. This ticket was to be redeemed by the parents of the scholar or by the treasurer of the school. Tickets of deportment were also given on the same principle, of the value of two cents each. At the close of the term the two male and two female scholars having the highest number of tickets were each to be presented with a book of the value of twenty-five cents. That no spirit of avarice might influence the pupils, they were invited to contribute their money for the education of heathen children. The report states that Abel Farwell had recited nineteen lessons—all of them perfectly; William Stillman Downe had recited seventeen lessons—fourteen of them perfectly; Harriet Maynard had recited fifteen lessons—all of them perfectly. Ann E. Griswold had recited seventeen lessons—sixteen of them perfectly. These four scholars were each of them entitled to a book of the value of twenty-five cents. The length of the lessons was limited to twenty verses, and for the younger scholars to a less number. The number belonging to the school was 158 and the average attendance was 80. Eleven dollars had been contributed during the year for missionary purposes.

Although the system of reward by ticket seems at first to have been regarded as a success, the annual re-

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port for the year 1828 speaks of it as having been neglected, and it was soon entirely disused. There seems about this time to have been a desire for a change in the constitution of the society, and a new one was adopted in 1828, and this was soon superseded by another.

It is of about this time that Mr. E. Foster Bailey records in a paper read before the Historical society his experience as a scholar in this Sunday school. "I joined the Sunday school," he says, "the late venerable Justin Stearns being my teacher; and of him I took my first lessons in pictorial theology, beginning with the fall of man in the garden of Eden. Our text book was the Evangelical Primer and Catechism, by Rev. Joseph Emerson, the father of Rev. Alfred Emerson, who so acceptably ministered as pastor to the C. C. church for about ten years, mostly in the sixties. At the top of each page in this little text book were three woodcuts, which, although not artistic to modern eyes, were to my childish fancy the essence of beauty."

At a meeting held in the "Lecture room" on December 30, 1833, at which Rev. John A. Albro presided, the constitution of the present Sabbath School society was adopted. The lecture room referred to was in the house of Alpheus Kimball, on the present location of the large brick house formerly occupied by Dea. Samuel A. Wheeler on West Main street, and nearly opposite Park street. The room was reached by a stairway in the rear of the house.

The constitution says that the society shall be denominated the Sabbath School Society of Fitchburg, and that its object shall be "to devise and carry into effect, as far as practicable, measures to extend the benefits of Sabbath school instruction to all persons, young and old, who are willing to receive them." To this constitution were signed the following names:

Abel Fox,
Joseph Downe,

Alpheus Kimball,
Moses Hale,

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William Downe,	John A. Albro,
Joseph Farnsworth,	Polly Downe,
Joseph Simonds,	Susan Downe,
Abel Thurston,	Hannah Downe,
Samuel Smith, 2d,	Polly H. B. Simonds,
Jonathan Haskell,	Sarah Wood,
Charles B. Sawyer,	Elizabeth F. Brigham,
Edward Smith,	Eliza D. Sawyer,
Thomas Eaton,	Nancy Goodrich,
Levi Pratt,	Joseph Upton, Jr.,
Ephraim Osborn,	Jacob H. Merriam,
Ephraim Osborn, 3d,	Polly Farwell,
Alpheus Boutelle,	Eliza Downe,
Walter Johnson,	Joanna Osborn,
Isaiah Putnam,	Sarah Lowe,
David Brigham,	Clary Cowdin,
Phineas Sawyer,	Sophia McIntire,
Samuel Hale,	Harriet Kimball,
Jonathan Burrage,	Louisa A. Lowe,
Asa Sawyer,	Sarah Cutter,
Justin Stearns,	Stephen Dole,
Timothy F. Downe,	Artemas Rogers,
Asa Farwell,	Emily Pratt,
Jonathan Lowe,	Elizabeth Osborn,
Abel Farwell,	Esther Farnsworth,
Aaron Eaton,	Susan Lowe,
David Boutelle,	Hannah C. Putnam,
Levi Simonds,	Sarah F. Haskell,
Joseph F. Hovey,	Mary K. Fox,
Amos Durant,	Joan Burrage.
Nathan Tolman,	

The following officers were elected: President, Rev. John A. Albro; Vice President, Dea. Timothy F. Downe; Secretary, Abel Fox; Treasurer, Thomas Eaton; Librarians, John T. Farwell and Abel Simonds; Superintendent, Abel Thurston; Auditor, Jonathan Haskell; Female Managers, Mrs. Harriet Kimball, Mrs. Sarah T. Haskell, Mrs. Elizabeth F. Brigham, Mrs. Eliza D. Sawyer, Mrs. Sophia McIntire, Mrs. Hannah Putnam.

In January of the following year it was voted to continue the school through the winter, and a committee was appointed to make efforts to bring new members into the school. The result was an increase in

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membership to 408 for the next year, with an average attendance of 252.

In April, 1836, the board of managers voted to establish an infant school, to be kept in the chapel and to be composed of scholars of from three to six years of age; also that the mode of instruction be the same as that of other similar schools, and that two female teachers be appointed to take charge of it. Mrs. Hannah Putnam was chosen superintendent of this department, and she held that office for many years.

During the same month the Rev. Joshua Emery, who succeeded Rev. Mr. Albro, was requested to give an address on the importance and benefits of studying the Bible, and in connection therewith to give an invitation to all persons (particularly the young) to connect themselves with the Sabbath school.

In May, 1837, Miss Lucina Patch and Miss Harriet Downe went from the Sunday school to Canada as missionaries. At this time the Sabbath School society voted that such library books "as are less valuable on account of the length of time they have been on hand be selected and sent to Canada by the female teachers about to go there, as a donation." The school also pledged money for their support, and a contribution was taken once a month for that purpose. Letters were received from them from time to time, giving an account of their labors and experiences.

During the year 1837 the school was studying the book of Romans, with Newcomb's Questions as a textbook, while the infant school was studying a Bible catechism. In 1841 there were in the senior department of the school 378 scholars, of whom 139 were under 18 years of age. Of the whole number of scholars 163 were males and 215 females. The number of scholars in the infant school was 60.

Fast Day, in April, 1842, was warm and pleasant, and after the morning sermon the members of the Sunday school joined in a walk to the cemetery, to visit the graves of those members who had died during the

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past year, there having been much sickness, which had stricken down an unusual number.

In 1844 a new church building was erected, and while it was building some of the classes were accommodated in the chapel along with the infant department. This year was not conducive to prosperity, but the superintendent in his report for 1845 says: "When organized for the first time in our new and beautiful house of worship the school presented a scene which satisfied us at once that the people had not lost their interest in Sabbath schools."

The annual meetings of the Sabbath School society were held on the second Monday of January until 1850, when the time was changed to the day of the annual Fast, after the morning services. In 1873 the time was changed to the last Monday in December, then in 1875 to the second Monday of the same month, and in 1890 to the third Wednesday of December. In the year 1850 we find that the whole number of scholars was 389, with an average attendance of 236.

In 1857 one of the members of the school, Catherine W. Dole, a daughter of John Dole and niece of Dea. Abram S. Dole, went to Western New York, to labor as a missionary among the Seneca Indians, under the direction of the American Board. In this work she was joined a few years later by her sister, Clara H. Dole. The two sisters continued in this work till 1862. The first-mentioned of these sisters, Catherine, now Mrs. Catherine Dole Booth, of Globe Village, Mass., has kindly furnished me with a sketch of her work and experience during this period. She thus writes:

"Six of the pleasantest years of my life were passed among the Seneca Indians of Western New York. The Alleghany Reservation lies along forty miles of the Alleghany river, its southern limit being Pennsylvania state line.

"George Washington gave a reservation forty miles square—the surveyor deceived, and allotted a strip of forty square miles, with the river in the middle, so deep

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and wide that fording places were fifteen or twenty miles apart and crossings had to be made with canoes. Hence the people were very much scattered. Oldtown, where I first went in 1856, was on the north side of the river, four miles from Pennsylvania state line, and was one of the first places where a school was opened. The A. B. C. F. M. had supported a school there forty years. There were three other schools further up the river, near the missionary station at Jimmersontown. Two were on the south side of the river and the teachers spent Saturday and Sunday at the station, and on Monday took their week's provisions, crossed the river, and one went two miles up, and the other three miles down the river. They each had a room portioned off from their schoolrooms where they lived.

"There was a boarding house for Indian girls three miles above Oldtown, in charge of Mrs. Franklin Hall and a teacher, and here I was always sure of a welcome. All these schools were supported by the Board till 1857, when the state of New York took all but the boarding school, opening also a few others in pagan neighborhoods, where educated and Christian Indians were appointed teachers. The Society of Friends had a farm and boarding school on the south side of the river, where boys and girls were well trained. The Seneca name for the Alleghany is *Oheeyoh*, meaning beautiful. The French called it *Oheeo*, and from that comes the English Ohio.

"My school-house was also the meeting-house and stood in a beautiful spot, facing the broadest part of the valley, with glimpses of the river, and beyond, the high hills—always green. There were eight houses in sight, one a log cabin, one two-storied, and the others frame cottages, one painted white, and the others unpainted—my own little home among them, with the stable opposite, where the missionary put his horse when he came to preach or visit the people.

"There were two doors to the school-house, and between them, inside, was the platform and desk for the

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preacher, with the bell-rope coming from directly overhead. A large stove next, and wooden desks and seats, with a continuous bench around the sides of the room, complete the furnishings.

"There were never more than twenty pupils—the most docile, obedient children possible. The books and instruction were all in English, and it was really remarkable how well they learned their lessons. The older children could interpret when necessary. I had a little house of two rooms, and for company an Indian girl whose home was so far away she could not otherwise come to school. The people were very kind and I never heard any criticism from them. My predecessor was with them twelve years. I was never afraid of any but white people. The missionary from Jimmersontown, Mr. Potter, twelve miles up river, came on alternate Sabbaths and preached two sermons with an interpreter. James Pierce, the interpreter, one of our own people, was a licensed preacher and had charge when Mr. Potter did not come—also of the Sunday and Wednesday evening meetings. There were many good Christian men and women who lived godly lives. Levi Halftown led the singing and did it with the spirit and the understanding; also I never went to a devotional meeting among the Indians that they did not sing the fourteenth hymn—a translation of 'Show pity, Lord. O Lord, forgive!'

"After four years at Oldtown, I went to Cattaraugus reservation, about thirty miles away, on Cattaraugus creek, extending to Lake Erie. This reservation was more compact in form and the people were more generally advanced than at Alleghany. Mr. and Mrs. Asher Wright had devoted their lives to them, and saw the fruit of their labors. Mrs. Caswell in her book 'Our Life among the Iroquois' tells of their work. Mr. Wright was a fine scholar and if he had chosen could have made himself a name. When he offered his services to the Board he said 'Send me where no one wishes to go.' His wife was a true mate. They went first to

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the Buffalo reservation, and when that, as well as Cattaraugus, was sold to the Ogden Land company, by the perfidy of the chiefs, Mr. Wright worked for seven years and by his efforts Cattaraugus was restored to the Indians. After that he persuaded the people to form a republic with a president and twelve councilmen, chosen annually. The republic included the people on both Alleghany and Cattaraugus reservations, the same language being spoken and many of the people related. The Indians adopted Mr. Wright, naming him Gai-wi-youh (Gai-we-you), which means 'The Good One.' Mr. and Mrs. Wright learned the language, and Mr. Wright translated the four gospels and about two hundred hymns, which are the only books in the Seneca language. They also studied medicine and kept a stock in their house. Every day brought one or more calls to help the sick, and many pagans were reached in that way. Mr. and Mrs. Wright with Mrs. Caswell (then Miss Hattie Clark) had their special work among the pagans. Mrs. Wright found many needy children and took ten into her own house, and her niece took care of them one winter. Then she appealed to friends until the 'Thomas Orphan Asylum for Orphan and Destitute Indian Children' was founded. Philip Thomas, whose name it bears, gave largely. He was a member of the Society of Friends, in Philadelphia, and continued his gifts during his life. The state of New York paid two teachers; besides, there was a matron, assistant housekeeper, kitchen girl, laundress and seamstress. A man—the same Mr. Hall who was at the boarding school at Alleghany—had charge of the boys and girls outside. The funds and material for the support of the asylum were contributed by the charitable—except the salaries of the two teachers. The children were all taught to work, and each had his or her own part. Places in Christian families were found for them when possible, and I heard of them doing their part as good, Christian men and women.

"In this asylum—at that time sheltering twenty girls

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and thirty boys—I lived for two years, caring for the girls out of school. The four larger girls assisted in the kitchen and dining rooms, and sat at the table with the caretakers. The younger girls did the work in the dormitories, assembly, sitting and sewing rooms, and these last I taught. I helped to serve the children in their dining room, looked after their clothes, and taught the girls to sew. Every morning the children all went to the assembly room at the call of the bell, and the matron led them in, repeating in concert some Scripture. They knew several Psalms, the Commandments, some verses in Isaiah, the chapter about the birth of Christ, the Sermon on the Mount, the Lord's Prayer, and some other passages. The children sang, some one prayed, and the little ones marched to breakfast. After, they attended to their work, then came school, dinner and school again, play till supper time. Before bed-time, worship again, always closing with the 19th Psalm, 'The heavens declare the glory of God,' and singing 'I lay my body down to sleep.' On Sundays we went to church at the Lower Station, two miles away. The girls and caretakers rode in the farm wagon and the boys walked with Mr. Hall. We had two big baskets of gingerbread for lunch. Father Gleason was the missionary—a genial man with a heart large enough to take in all the people. He had been a missionary to the Choctaws. He used to like to sing 'The voice of free grace,' and the young people joined him. The Senecas were very fond of music and had pleasant voices, and some very original tunes. They had quite a comfortable church building, with a good bell. The Indians gave the lumber for the church and such labor as they were able to do, some of them being good carpenters. A company of young people gave concerts in Buffalo and other places not far away, and Father Gleason solicited the remainder. Father Gleason's preaching was practical, and he did not hesitate to call names of members of his congregation to illustrate his

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sermons. After sermon he always called on some brother to pray.

“Sometime about 1863 the A. B. C. F. M. withdrew from work among the Senecas, and their stations were transferred to the American Missionary Association.”

For a number of years the C. C. Sunday school took a share of \$50 in the Western Agency (which was the western work of the Massachusetts Sabbath School society), and certificates of membership were presented to each one who contributed 50 cents a year. The report of 1859 showed the school contributions to have been as follows for that year: \$21.35 to the Mission School Fund; \$10.00 for a life membership in the Massachusetts Sabbath School society, issued to Joseph Baldwin; penny contributions to the Massachusetts Sabbath School society, \$21.32; Western Agency, \$27.44. Total contributions during the year, \$80.11.

April 15, 1861, it was voted that “a collection be usually taken up on the second Sabbath in each month.” Collections had previously been taken up whenever thought advisable by the board of managers. In 1871 it was voted to take up a collection each Sunday, and this plan was so successful that \$50 more was contributed that year than in the previous one, and this method of weekly contributions has ever since been followed.

The year 1864 will ever be remembered as a sad one in the history of the Sunday school. On the ninth day of July of that year, Dea. Abel Thurston, the beloved superintendent, died. He was a younger brother of Jonathan Thurston, the first superintendent, a just and good man; one who

“Pointed the road to Heaven, and led the way.”

Most applicable are the words of Dea. John M. Harris, his successor in office, who said of him:

“He was the oldest officer in the church, and had been superintendent for more than thirty-five years. We

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shall no more see his venerable form in the sanctuary, nor in the place of prayer. We shall no more hear his earnest exhortations or pleadings at the throne of grace. But he lives in our memories. His influence can never die."

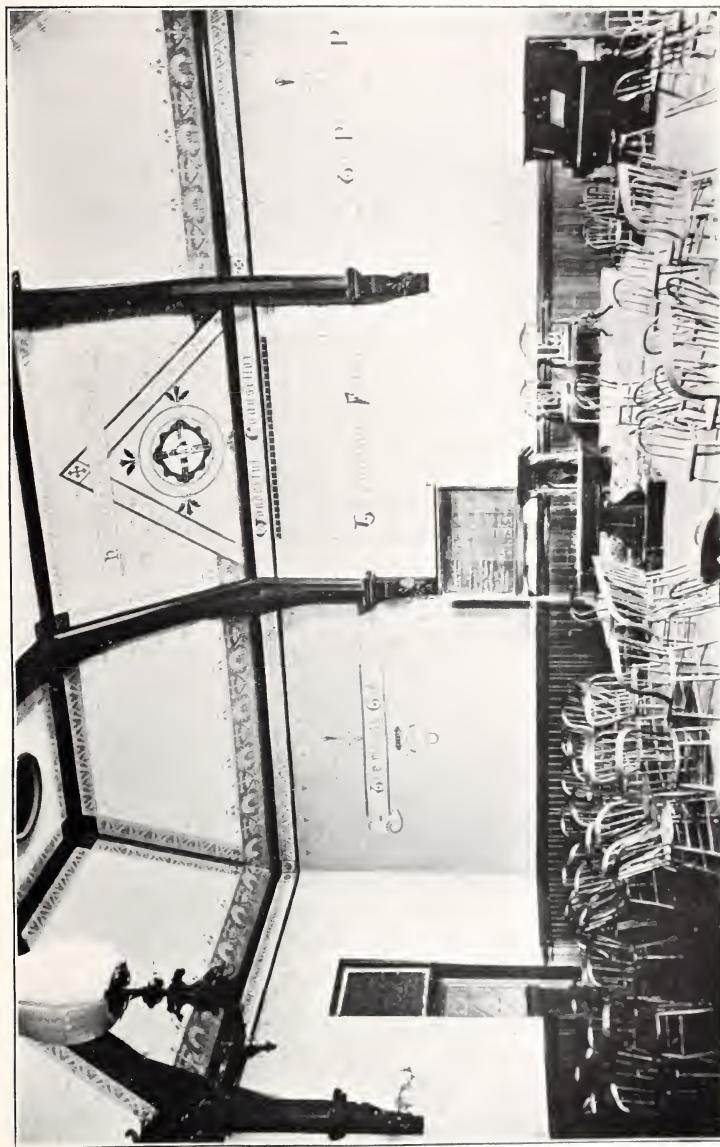
Mrs. Hannah Putnam died just one month earlier than Deacon Thurston. She was active in the formation of the infant school, and was its first superintendent. She was connected with the Sunday school from its organization and had been one of the board of managers, assistant superintendent and teacher of the Bible class before she assumed the charge of the infant department.

Deacon John M. Harris (father of Mr. Charles C. Harris), succeeded Deacon Thurston as superintendent, and continued in that office till 1867. He was worthy to follow in the footsteps of his predecessor. In his annual report, read April 1, 1867, he embodied a short historical sketch of the Sunday school, which was the means of preserving much valuable information. After his resignation as superintendent he was still active in the church and Sunday school, but soon after the Rollstone church was organized he felt it his duty to connect himself with that body, and there he continued his useful life until his death, July 26, 1877.

In 1867 Mr. Samuel Whitney, an active business man and paper manufacturer, was chosen superintendent of the school, but he died in the spring of the following year, and was lying dead at his home in Kimball place on the day of the annual meeting, April 1, 1868. His loss was deeply felt by all with whom he was connected.

Mr. Whitney was succeeded by Mr. Edwin A. Harris, a son of Deacon John M. Harris, and an earnest, active Christian worker. It was during this year (1868) that the Rollstone church and society was formed, which, of course, greatly reduced the membership of the school.

At the annual meeting in 1869 Mr. Harris declined a re-election on account of ill health, and Mr. H. F. Coggshall was chosen. Mr. Coggshall declined to serve



INTERIOR OF CHAPEL - HOME OF SUNDAY SCHOOL



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another year, and Mr. Alvin M. Sawyer was chosen superintendent for the year 1870, and served most acceptably until December, 1873. He removed to Boulder, Col., where he now resides. During a portion of the year 1871 the church was closed for repairs, and the school was held in the Baptist vestry.

Mr. Eli A. Hubbard, who had taken up his residence in Fitchburg as superintendent of schools, was chosen superintendent of the Sunday school in December, 1873 (the time of the annual meeting having been changed to this date). He served for the year 1874. It was during this year that the sessions of the school began to be held in the new chapel. Mr. Charles Partridge, who had been assistant superintendent, was chosen superintendent to succeed Mr. Hubbard, but he removed from the city in the course of six months, and Mr. Edward M. Rockwell, a valuable and efficient officer, was chosen in his stead. He continued in office until he resigned on leaving the city in September, 1877, when Mr. H. F. Coggshall was chosen to fill the vacancy.

Mr. Coggshall was an excellent and efficient superintendent, but at the annual meeting in December, 1879, he declined although re-elected to serve another term, and Dea. H. M. Francis was chosen to the office. He served most acceptably for three years, when Mr. C. M. Converse, who had been his assistant, was elected. Mr. Converse left the city in the spring of 1884, to make his home in Chicago, and the Sunday school most unwillingly parted with him, and chose Mr. D. B. Silsby as his successor June 8, 1884. Mr. Silsby gave untiring and earnest devotion to the Sunday school, as its superintendent, for more than eight years, and at the close of his term of office the thanks of the school was presented to him for "his faithfulness, earnestness and untiring zeal in this labor of love."

Mr. Albert C. Brown was chosen superintendent at the annual meeting December 4, 1892, and served two years. He was succeeded by Mr. George A. Hitchcock, and he was succeeded by Mr. Albert C. Brown, who

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faithfully served the Sunday school as superintendent from 1897 to 1902, when, on his refusal to accept a re-election, the school was fortunate in securing the services of Mr. J. G. Thompson, our present superintendent.

On the whole there has been a slow but steady increase in the membership and attendance of the Sunday school during the last twenty-five years. The membership in 1877 was 260, with an average attendance of 157. In 1889 the membership had increased to 476, but it decreased to 307 in 1895. Since that time, however, it has been increasing, until at the beginning of the present year it was 374, with an average attendance of 205 for the year 1901.

Though the C. C. Sunday school for these many years has not had an eventful history, in the sense of furnishing striking facts for the pen of the historian, none the less has it done a work important and invaluable. How many far-reaching, individual decisions have been made in the Sunday school? How many little threads have been woven, one at a time, to make strands and cords which were strong and held in many a storm? The real history of the Sunday school can never be fully written, for no one on this earth knows or can know it.

LIST OF SUPERINTENDENTS OF THE SUNDAY SCHOOL.

	Elected.		Elected.
Jonathan Thurston, .	. 1825	E. A. Hubbard, .	. . 1874
Abel Thurston, .	. 1826	Charles Partridge, .	. . 1875
Jonathan Haskell, .	. 1827	E. M. Rockwell, .	June, 1875
Walter Johnson, .	. 1828	H. F. Coggshall, .	. . 1877
David Brigham, .	. 1829	H. M. Francis, .	. . 1880
Abel Thurston, .	. 1830	C. M. Converse, .	. . 1883
John M. Harris, .	. 1864	D. B. Silsby, .	. . 1884
Samuel Whitney, .	. 1867	A. C. Brown, .	. . 1893
Edwin A. Harris, .	. 1868	G. A. Hitchcock, .	. . 1895
H. F. Coggshall, .	. 1869	A. C. Brown, .	. . 1897
A. M. Sawyer, .	. 1870	J. G. Thompson, .	. . 1902

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SUPERINTENDENTS OF PRIMARY DEPARTMENT.

Among the earlier superintendents were, the first superintendent, Mrs. Hannah Putnam, Jacob Haskell, Mrs. J. M. Harris, Mrs. E. F. Bailey, Mrs. H. F. Coggshall.

	Elected.		Elected.
Mrs. A. A. Spear, . . .	1873	I. O. Converse, . . .	1891
Mrs. Alfred Miller, . . .	1876	Mrs. E. P. Downe, . . .	1892
Mrs. Franklin Brown, . . .	1879	Miss Besse Howard, . . .	1898
Miss Anna M. Bailey, . . .	1884	Miss Annie T. Francis, . . .	1901
Miss Ailee Miller, . . .	1889	Miss Margaret Slattery, . . .	1902
Mrs. C. M. Gale, . . .	1890		

TABLE OF MEMBERSHIP AND AVERAGE ATTENDANCE.

Year.	Membership.	Attend- ance.	Year.	Membership.	Attend- ance.
1877 . . .	260	157	1890 . . .	442	246
1878 . . .	281	135	1891 . . .	437	208
1879 . . .	231	102	1892 . . .	381	200
1880 . . .	200	109	1893 . . .	310	188
1881 . . .	203	131	1894 . . .	320	177
1882 . . .	234	—	1895 . . .	307	170
1883 . . .	304	160	1896 . . .	329	171
1884 . . .	291	173	1897 . . .	382	200
1885 . . .	330	181	1898 . . .	314	189
1886 . . .	331	178	1899 . . .	356	183
1887 . . .	339	193	1900 . . .	348	189
1888 . . .	453	226	1901 . . .	374	205
1889 . . .	476	260			

BENEVOLENCES.

The following table shows the amount contributed for benevo-
lencees by the Sunday school each year from 1874 to 1902. During
the last ten years a portion of the class contributions has been used
to defray incidental expenses of the school. The total amount con-
tributed for the twenty-eight years is \$4617.01.

1874 . . .	\$130.05	1884 . . .	\$363.68	1894 . . .	\$100.88
1875 . . .	94.00	1885 . . .	311.15	1895 . . .	145.25
1876 . . .	52.00	1886 . . .	285.47	1896 . . .	130.16
1877 . . .	70.00	1887 . . .	205.25	1897 . . .	134.15
1878 . . .	70.00	1888 . . .	236.26	1898 . . .	107.39
1879 . . .	180.00	1889 . . .	226.63	1899 . . .	108.75
1880 . . .	79.73	1890 . . .	231.69	1900 . . .	171.63
1881 . . .	131.36	1891 . . .	190.79	1901 . . .	175.25
1882 . . .	141.57	1892 . . .	212.79		
1883 . . .	134.10	1893 . . .	197.03		

CHAPTER IX.

HISTORICAL SKETCH OF THE FITCHBURG MATERNAL ASSOCIATION.

BY MRS. THOMAS PALMER.

On the third of September, 1827, a few ladies formed themselves into a society called the Fitchburg Maternal association. The constitution of the Portland association, formed in 1815, was adopted, with a few alterations. It commenced with about twenty members, but their attendance was extremely irregular. No record of its doings was kept until its reorganization.

At this period practical works on Christian education were not found in such profusion as they now are, and it was proposed that a small selected library adapted to the wants and designs of the association be purchased. A few books were accordingly purchased by collection. At this time maternal associations were in their infancy, and but little said or felt, comparatively, on maternal fidelity. Soon their meetings began to decline, and ere long were wholly suspended. How long they remained extinct we have no definite account, but it could not have exceeded two years, for, from what we learn, they died away on the removal of Rev. Mr. Putnam in 1831, and they were revived in 1833. They used to meet at the house of their pastor, his wife (Mrs. Putnam) being president, and of Mrs. Jonathan Haskell, third secretary.

On October 23, 1833, the ladies of the Calvinistic Congregational society of Fitchburg assembled at the house of their pastor, Rev. Mr. Albro, and the association was reorganized, and the original constitution was adopted. There were that year twenty-four members.

The Maternal Association.

Mrs. Albro was president, but owing to feeble health the duties devolved mostly upon the vice-president. The mothers used to take the children with them to the meetings when they could not safely be left at home. In 1838, five years after the reorganization, they had the names of fifty-four members (five of whom had died), and one hundred and ninety children connected with the association, thirteen of whom had died—most of them in early childhood—and twenty-eight had dedicated themselves to God. Their contributions were devoted to various objects: Distressed, indigent mothers and their children; furnishing in part a box of clothing and other necessaries for the relief of the sick; assisting indigent young men preparing for the ministry; aiding teachers' who were sent to Canada from this church, and the schools under their care. These are among the objects to which their attention and charities were directed. During the year 1838 they transmitted to the Massachusetts Sunday School society the sum required to make their pastor-elect, Rev. Mr. Bullard, a life member. At one of the quarterly meetings that year it was resolved that each member who is a subscriber to the "Mothers' Magazine" contribute at least one volume for the benefit of the maternal association connected with the missionary station at the Sandwich Islands, as suggested by Mrs. Coan. A whole series and a few scattering volumes were furnished without delay and sent to the missionary rooms for the object proposed. I will here state that this magazine was first published in 1833 as the favorable result of maternal association, and was the first periodical devoted to mothers. The author, Mrs. Abigail Whittlesey, died in 1858, as we learn from Mrs. Trask's report for that year. I will quote a few lines from Mrs. Haskell's report of 1838:

"A good number of the members of the association have been subscribers to that invaluable work since its commencement, and we would here gratefully acknowledge our indebtedness to its interesting pages for assist-

Calvinistic Congregational Church.

ance and direction in the discharge of the arduous duties devolving upon us as Christian mothers. Our meetings are well attended, and we have pleasing evidence of a growing interest in the hearts of its members. Our reading has been mostly from the magazine and other practical works, which often furnish us with important topics of conversation. 'Hindrances in Maternal Associations,' which appeared a few months since, elicited many interesting remarks on Christian fidelity, and was followed by a vote to adopt the following resolution: Resolved, That it is the duty of each member of the society when apprized of the misconduct of a mother or child connected with the association to admonish them in meekness and affection."

The annual report of Mrs. Charles Sawyer for the year 1846 shows the whole number of names then on record to be ninety-six. Twenty-two had removed and sixteen had died. More than half the original number had gone from this to the eternal world, making an average of one a year. The number of members at that time was fifty-eight; of children, seventy-eight; average attendance of mothers for the year, ten; children, twenty-eight. There had been an addition of eleven mothers and fourteen children.

We are unable to give the names of the officers, excepting some of the presidents, which we will give in order as nearly as can be remembered. Mrs. Albro was first after the reorganization. She served fourteen months; then Mrs. Isaiah Putnam, Mrs. Polly Simonds, Mrs. Alpheus Kimball, Mrs. Jacob Haskell, Mrs. Bullard (the pastor's wife), chosen at the next annual meeting after the birth of her first child, and she continued in office as long as they remained in town. They left in July, 1852. Succeeding her were Mrs. Deacon Thurston, Mrs. E. F. Bailey. Secretaries were Mrs. Charles Sawyer, Mrs. Jacob Haskell, Mrs. Milton Frost, Mrs. Pillsbury, Mrs. E. Foster Bailey, Mrs. Trask, Mrs. Abram Dole; each served from one to three years.

The design of this association has been to embrace

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physical education, intellectual training, culture of the affections and nurture of the soul. Now, in answer to the question, what have been the results? So far as our observation goes, more have become pious at an earlier age, mothers more sensible of their responsibilities, better informed as to their momentous duties, and more faithful in the discharge of them.

The foregoing historical sketch was written by Mrs. Thomas Palmer, and was read by her, first at the annual meeting in 1862, and again at the seventieth annual meeting in 1897. When first read in 1862, Mrs. Palmer was secretary, which office she held from 1861 till 1873. She was then chosen president and held that office for seventeen years, till 1890. Mrs. E. P. Downe was then chosen, and held the office till 1897, when Mrs. Roos filled the place for some three years. The attendance finally became so small that it was voted to merge it with the W. C. T. U. The last secretaries were Mrs. H. P. Tyrrell and Mrs. A. N. Lowe.



APPENDIX.

RELATION OF CHURCH AND PARISH.

FROM THE BY-LAWS OF THE SOCIETY.

VIII.

Any member of the Calvinistic Congregational church of legal age may become a member of the society by signing the by-laws, and any other person of legal age may become a member upon receiving a vote of two-thirds of the members present at any regular or special meeting of the society and signing the by-laws thereof.

JOINT RULES GOVERNING THE RELATIONS BETWEEN CHURCH AND SOCIETY.

I.

All the spiritual interests and arrangements connected with public worship, shall be under the exclusive control of the church; and all financial and other secular interests and arrangements of the parish shall be under the exclusive control of the society.

II.

The society shall hold the property, receive the income, disburse the same, appoint the sexton and fix the salaries of pastor and sexton.

III.

In the settlement of a pastor the church shall always act first in making the call; in case it agrees upon a person, it shall then ask the society to concur; the society shall then take action and if it concur with the church, the call shall be extended jointly to the person selected; this call shall be extended by a committee of three on the part of the church and of two on the part of the society. If the society does not concur, no call shall be extended.

IV.

Whenever the pulpit is vacant by absence or dismission of the pastor, the church by its deacons and the society by its assessors shall provide a supply, unless a special joint committee of not less than three on the part of the church and not less than two on the part of the society shall be chosen for the purpose.

V.

The pastor, with the advice of the deacons, shall have liberty to use the church edifice and chapel, at his discretion, to promote the

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spiritual interests of the church and congregation; and the church may also use the same for any meetings of a spiritual or social nature to promote the welfare of the church and society; for all other purposes the control of the buildings shall be with the society, but they shall not be put to any use which will interfere with the arrangements of the church and of the pastor.

VI.

Whenever a joint committee is chosen, a majority of the committee shall be chosen by the church.

VII.

When the foregoing joint rules shall have been mutually adopted by the church and society, by a separate vote of each, and placed by each in its book of records, they can be altered, in whole or in part, only in the same way.

CLERKS OF PARISH.

	Chosen.		Chosen.
John Thurston, Jr. (to 1814), 1805	David Boutelle, . . .	1835	
Ephraim M. Cunningham, 1823	Joseph Baldwin, . . .	1852	
Joseph Simonds, . . . 1824	Charles Ide, . . .	1853	
Abel Fox, 1824	John T. Farwell, . . .	1856	
Jonathan Haskell, . . . 1831	Edward P. Downe, . . .	1867	
Walter Johnson, . . . 1832	Eben Bailey, . . .	1897	

TREASURERS OF PARISH

	Chosen.		Chosen.
Ebenezer Thurston, . . . 1805	David Boutelle, . . .	1828	
Jonathan Lowe, . . . 1807	John Thurston, . . .	1829	
Ephraim Kimball, . . . 1808	David Boutelle, . . .	1836	
Oliver Fox, 1809	Justin Stearns, . . .	1838	
Seth Phillips, 1811	Ebenezer Bailey, . . .	1883	
Jonathan Haskell (to 1814), 1813	Irving O. Converse, . . .	1889	
Abel Downe, 1823	William Vose Lowe, . . .	1891	
Joseph Farwell, 1824	George V. Upton, . . .	1899	

MEMBERS OF THE PARISH IN 1902.

The legal body having in charge its financial interests appoints annually as its agents three of its number, who still retain the name "assessors," a term indicative of one of its most onerous duties, long since abolished. The first board appointed in 1805 was John Thurston, Jr., Seth Phillips, Joseph Simonds. The last board appointed in

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1902 was Waldo Lowe, George P. Hitchcock, John Shirreffs. The list of members residing in town is

Abram S. Dole,	Charles P. Dickinson,
Warren D. Battles,	Ebenezer Bailey,
Edward B. Dole,	Daniel Simonds,
Moses L. Clark,	John Parkhill,
Samuel D. Sheldon,	J. Milton Hubbard,
Seth L. Lowe,	Irving O. Converse,
Edwin S. Burnap,	Edwin Gates,
Henry F. Coggsall,	Stillman E. Woodward,
Thomas Palmer,	C. Herbert Hayward,
Rodney Wallace,	Harry A. Hill,
Elijah M. Dickinson,	Hubbard B. Fuller,
Thomas R. B. Dole,	Irving H. Fuller,
Albert B. Caswell,	Wallace J. Hutchins,
George J. Allen,	David B. Dole,
Merrill F. Plimpton,	Waldo H. Lowe,
Joseph G. Edgerly,	H. G. Townend,
Frank D. Page,	George P. Hitchcock,
Samuel W. Putnam,	Joseph H. Keyes,
Alfred O. Hitchcock,	Andrew Tait,
William W. Dole,	Elijah P. Sheldon,
Ernest P. Miller,	John H. Davidson,
John E. Kellogg,	John Leiper,
Arthur H. Lowe,	W. A. Poore,
J. Calvin Spaulding,	W. H. Wetherbee,
Henry Grout,	Herbert D. Collins,
Henry M. Francis,	Howard B. Fuller,
George A. Hitchcock,	James Ross,
George E. Messenger,	Charles W. Cobb,
Herbert G. Lowe,	Albion W. Downe,
Albert C. Brown,	John Shirreffs.
Herbert I. Wallace,	

ASSESSORS' VALUATION OF CHURCH PROPERTY IN 1899.

Calvinistic, Congregational,	\$103,150
Christ, Episcopal,	95,000
St. Bernard's, Catholic,	75,000
Rollstone, Congregational,	74,200
First Baptist,	70,000
Unitarian,	39,050
First Universalist,	31,000
St. Joseph's, Catholic,	30,000
First Methodist,	25,000

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Highland Baptist,	\$15,000
Immaculate Conception, Catholic,	14,300
Sacred Heart, Catholic,	14,000
West Fitchburg Methodist,	13,000
Beth-Eden, Baptist,	11,100
Swedish Evangelical, Congregational,	10,500
Swedish Evangelical, Lutheran,	10,500
First German Evangelical, Congregational,	3,500

PASTORS.

John Payson,	1768-1794
Samuel Worcester,	1797-1802
Titus T. Barton,	1804-1813
William Eaton,	1815-1823
Rufus A. Putnam,	1824-1831
John A. Albro,	1832-1834
Joshua Emery,	1835-1837
Ebenezer W. Bullard,	1838-1852
G. Buckingham Wilcox,	1853-1856
Alfred Emerson,	1858-1870
Henry M. Tyler,	1872-1877
Samuel J. Stewart,	1877-1879
S. Leroy Blake,	1880-1887
Clarence R. Gale,	1887-1893
George R. Hewitt,	1894-1898
A. Frederic Dannels,	1899

DEACONS.

	Chosen.		Chosen.
Kendall Boutelle,	1805	Ebenezer Thurston,	1805
Daniel Putnam,	1805	John Thurston, Jr.,	1805
—		—	
*Ephraim Kimball,	1823	Joseph Baldwin,	1866
Abel Thurston,	1824	George H. Wheeler,	1866
Timothy F. Downe,	1824	Joseph C. Moulton,	1866
Abel Farwell,	1824	Abram S. Dole,	1869
Abel Downe,	1824	Artemas F. Andrews,	1876
John T. Farwell,	1833	Jacob Haskell,	1878
Daniel Lowe,	1843	Albert B. Caswell,	1878
Levi Downe,	1854	George S. Gibson,	1879
John M. Harris,	1863	John M. Twitchell,	1879
Willard N. Ross,	1865	John Parkhill,	1882

*See note on page 28.

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	Chosen.		Chosen.
Henry M. Francis, . . .	1883	Albert C. Brown, . . .	1893
J. Calvin Spaulding, . . .	1885	William K. Bailey, . . .	1898
David B. Silsby, . . .	1886	Herbert D. Collins, . . .	1901
Irving O. Converse, . . .	1886	George J. Allen, . . .	1902

CLERKS OF CHURCH.

	Chosen.		Chosen.
John Thurston, Jr. (to 1814), 1805		Henry F. Coggshall,	
Walter Johnson, . . .	1823	Edgar B. Twitchell,	1880
Alpheus Kimball, . . .	1826	Marquis L. Holden,	
Ebenezer W. Bullard, . . .	1843	Thomas R. B. Dole, . . .	1881
Joseph Baldwin, . . .	1852	Edward P. Downe, . . .	1883
Alfred Emerson, . . .	1858	William K. Bailey, . . .	1889
Joseph Baldwin, . . .	1870	Harry A. Hill, . . .	1891
George W. Cann, {	1880	George A. Hitchcock, . . .	1898
William K. Bailey, {		William K. Bailey, . . .	1902

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ROLL OF CHURCH MEMBERS AND DATE OF UNION.

This list includes those who have united with the church since its separation from the First Parish in 1823. Female members uniting previous to their marriage are enrolled under their maiden names.

Allen, Phineas	1824	Austin, Hattie (J. B.)	1885
Allen, Dolly	1824	Allen, Herbert B.	1885
Andrews, Susan	1824	Andrews, Martha E.	1888
Arnold, Thomas	1830	Allan, Mary	1889
Adams, Abel F.	1830	Arch, Edward	1889
Allen, Zenas	1832	Aiken, F. J.	1890
Allen, Caroline (Z.)	1832	Aiken, Fannie (F. J.)	1890
Appleton, Thomas H.	1834	Andrews, Frank A.	1895
Appleton, Mrs. (T. H.)	1834	Arorian, John	1892
Adams, Rebecca (J. M.)	1834	Allen, Nellie B.	1900
Adams, Ephraim	1838	Andrews, Elmer	1900
Adams, Harriet (A. F.)	1838		
Adams, Lorenza	1839	Boutelle, Hannah	1824
Atherton, William	1842	Boutelle, Dorothy	1824
Andrews, Leander	1843	Battles, Lucy	1824
Andrews, Artemas F.	1843	Brown, Elijah	1824
Andrews, Jane W. (A. F.)	1848	Brown, Abigail (J.)	1824
Andrews, Betsy L.	1843	Babcock, Jerusha	1824
Arnold, V. M.	1853	Baldwin, Betsey	1824
Andrews, Lucy P. (L.)	1858	Brown, Rhoda (E.)	1824
Atherton, Almira E. (W. H.)	1858	Butler, Joel	1824
Andrews, Sybil C. (A.)	1858	Butler, Martha (J.)	1824
Ainsworth, Laura	1859	Battles, Rebecca	1825
Alexander, Sarah E. (J. W.)	1859	Butler, Ebenezer	1825
Alexander, Anna W.	1862	Butler, Lydia	1825
Andrews, Martha E. (A. H.)	1864	Battles, Rebecca (senior)	1825
Alexander, Lydia	1866	Bemis, Stephen	1826
Andrews, Clara M.	1866	Burrage, Jonathan	1826
Andrews, E. B.	1869	Babcock, Dolly	1826
Andrews, Anna S. (E. B.)	1869	Babcock, Susan	1826
Allen, George J.	1869	Bathrick, Stephen	1827
Allen, Hattie B. (G. J.)	1869	Brigham, David	1827
Andrews, Albert H.	1873	Brigham, Elizabeth F.	1827
Andrews, Catherine	1873	Baldwin, Jerusha	1829
Andrews, Lora H.	1874	Bailey, Lucy	1831
Austin, Mary J.	1882	Brown, Polly (B.)	1831
Austin, James A.	1885	Burrage, Jonathan	1831
Austin, James B.	1885	Brown, Martha	1831

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Burrage, Sophronia	1832	Bullock, Maria A. (C. A.)	1849
Boutelle, Sarah A.	1832	Brown, Maria (Benj.)	1850
Baldwin, Edah Mrs.	1832	Brown, Emeline J. (C. H.)	1850
Brown, Mary	1832	Barstow, Rev. E. H.	1853
Baldwin, Joseph	1832	Barstow, Eunice (E. H.)	1853
Baldwin, Edah Miss	1833	Butler, Mrs. (A.)	1853
Brown, Lydia	1833	Burnap, Harriet (S.)	1853
Battis, Leonard	1835	Browning, Asaph	1853
Battis, Diana	1835	Bowker, Charles A.	1853
Battis, Harriet	1835	Briggs, Rebecca M.	1853
Brown, Sarah	1835	Briggs, Mary S.	1853
Battles, David	1836	Boutelle, Mary A.	1854
Brown, Nancy	1836	Bennett, Harriet J.	1854
Boutelle, Caroline R.	1836	Bowker, Charles	1854
Bradford, Sarah	1837	Boynton, Louisa Mrs.	1855
Battles, Joseph Jr.	1838	Boynton, Caroline	1855
Battles, Betsy (J.)	1838	Boynton, Francis H.	1855
Bullard, Rev. Ebenezer W.	1838	Brown, Calvin	1855
Bullard, Margaret P.	1838	Brown, Oliver	1856
Brown, Josiah	1839	Brown, Sarah (O.)	1856
Boutelle, Lydia	1839	Bowman, Catherine	1856
Burnap, Samuel	1839	Brown, Mary H.	1856
Burnap, Lois (S.)	1839	Burnap, Ellen S.	1858
Burnap, Samuel Jr.	1839	Brown, Hannah G. (W. O.)	1858
Burnap, Lucinda (S. Jr.)	1839	Butler, Adams	1859
Boutelle, Thankful (A.)	1839	Brown, Lucy E.	1861
Briggs, George W.	1840	Burnap, Mary M. B. (E. S.)	1862
Burnap, Israel H.	1842	Blodgett, Lorenzo	1862
Burnap, Esther C. (I.)	1842	Blodgett, Elizabeth S. (L.)	1862
Beal, Jacob F.	1843	Boutelle, Rev. Thomas	1863
Beal, Sarah A. Mrs.	1843	Boutelle, Mary E.	1863
Bond, Charles D.	1843	Burnap, Herbert S.	1864
Bond, Sarah A. Mrs.	1843	Brown, Almira M.	1873
Boutelle, David	1843	Booth, Daniel	1874
Boutelle, Mary Mrs.	1843	Barrett, Philander G.	1864
Baldwin, Mary E. (Jos.)	1843	Barrett, Sarah M. (P. G.)	1864
Blood, Clarissa	1843	Battles, Abbie F.	1864
Ball, Ebenezer	1843	Bartlett, Charles G.	1866
Ball, Hannah A.	1843	Bailey, William K.	1866
Battles, Martha W. (D.)	1843	Barrett, Sarah E.	1866
Bullard, Harriet N.	1843	Boutelle, William S.	1866
Barton, Lavina Mrs.	1845	Burnap, Edwin S.	1866
Bailey, Josiah	1847	Burnap, George F.	1866
Bailey, Margaret J.	1847	Bullard, Harriet D.	1866
Brown, Mary F. (J.)	1847	Balcom, Elsie M.	1866
Bullock, C. A.	1849	Baldwin, Samuel D.	1866

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Bagg, Charles H.	1866	Bugbee, Nathan E.	1885
Brown, Caroline F.	1866	Bugbee, Louise E. (N. E.)	1885
Boutelle, Henry P.	1866	Brown, Grace E. (A. C.)	1885
Bruce, Elisha A.	1866	Bailey, Cora I. (W. K.)	1885
Bascom, Florilla S. (S.)	1867	Buck, Lizzie Mrs.	1885
Brewster, Sidney	1868	Blood, Jane G. Mrs.	1886
Brewster, Mary D. (S.)	1868	Boutwell, Edson S.	1887
Brewster, Lydia	1868	Boutwell, Cora B. (E. S.)	1887
Burnap, Charles E.	1868	Burnham, Graziella M.	1887
Burnap, Emma L. (C. E.)	1868	Ballou, Florence	1888
Ball, Willard	1869	Burnap, Nellie O. (H. G.)	1888
Ball, Helen A. M. (W.)	1869	Boutelle, Frances I.	1888
Bascom, Silas	1869	Brown, James	1888
Butler, Harriet M.	1871	Brown, Mary	1888
Bailey, Annie M.	1874	Behrens, Rosa T.	1889
Blood, Carrie E.	1874	Behrens, Dora E.	1889
Booth, Augusta M. (D.)	1874	Behrens, Cora H.	1889
Blodgett, Caroline M.	1874	Boutelle, Bessie P.	1890
Bascom, Eliza A.	1876	Brown, John D.	1891
Bardeen, Mary E. Mrs.	1876	Bishop, Carl S.	1892
Barnes, Laura A. (J.)	1877	Bishop, Jennie T. (C. S.)	1892
Blodgett, Lizzie L. Mrs.	1878	Brown, Elizabeth	1892
Bancroft, John P.	1878	Baldwin, Marjorie E.	1892
Brown, Franklin	1880	Bartlett, Charles T.	1892
Brown, Helen F. (F.)	1880	Barnes, Lillian A.	1892
Blake, Rev. S. Leroy	1880	Brown, Anna S. (A. C.)	1893
Barrett, Arthur L.	1880	Brown, Thomas C.	1893
Baldwin, Martha D.	1880	Bennie, Jessie	1894
Burnap, Hattie M.	1880	Briggs, Stella J.	1894
Burnap, Irving A.	1880	Baldwin, Carrie J.	1895
Burnap, Charles E.	1880	Blake, Laura E.	1896
Blake, Carrie L. (S. L.)	1881	Bailey, Lucy G.	1897
Brown, Albert C.	1882	Bailey, Foster	1898
Brown, Frank Allan	1883	Brown, Sarah E.	1898
Burnap, Herbert G.	1883	Bolt, Agnes W.	1899
Brown, Carrie M.	1883	Baldwin, M. Josephine	1900
Barnes, Joseph	1885	Brigham, Carl B.	1901
Baldwin, Mary D. (J. W.)	1885	Bates, Jennie N.	1901
Boutelle, Mary D. (H. P.)	1885	Bates, Eva M.	1901
Baldwin, Carrie L.	1885	Bryce, George	1901
Baldwin, Emma J.	1885	Bryce, Elizabeth (G.)	1901
Bacon, Edward F.	1885	Baldwin, Cora	1901
Bacon, Lizzie A. (E. F.)	1885	Barker, Florence M.	1901
Bartlett, Frank R.	1885	Barker, Henrietta	1901
Ballou, Jennie A.	1885	Barker, Mabel	1901
Bartlett, Grace E.	1885		

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Cowdin, Mary	1824	Clifford, Eliza B. (M.)	1855
Cowdin, Asa P.	1824	Clark, Sarah	1856
Cowdin, Deborah (A. P.)	1824	Crocker, Ephraim	1856
Caswell, Mindwell	1824	Clark, Hannah	1856
Cowdin, Lydia	1824	Caswell, Mary A.	1858
Caswell, Samuel	1824	Clark, Moses L.	1858
Cowdin, Susan (N.)	1825	Clark, Ann Maria (M. L.)	1858
Coolidge, Louisa	1826	Crocker, Helen T. (C. T.)	1859
Coolidge, Sally	1826	Clifford, Jonathan A.	1859
Caswell, Stephen	1826	Carter, Charles W.	1860
Caswell, Mindwell	1827	Carter, Eunice W. (C. W.)	1860
Caswell, Charles P.	1827	Corliss, William B.	1861
Clark, Martha	1830	Corliss, Mary J. (W. B.)	1861
Cutler, James	1831	Clark, Eber F.	1861
Caswell, S. Melvin	1832	Clark, Sarah H. (E. F.)	1861
Cowdin, Charlotte	1832	Caswell, Elizabeth (S. M.)	1863
Crocker, Abigail (A.)	1832	Caswell, Emmaetta	1863
Childs, Adaline	1832	Caswell, Albert B.	1866
Cowdin, Lavina Mrs.	1832	Chandler, John W.	1866
Cutler, Sarah Mrs.	1832	Chandler, Ada W. (J. W.)	1866
Corse, Huldah Mrs.	1836	Coggsall, Henry F.	1866
Caswell, Laura P.	1838	Coggsall, Sylvania (H. F.)	1866
Curtis, Lucy G.	1838	Caswell, Ellen M.	1866
Carter, Elizabeth (P. S.)	1838	Caswell, Charlotte	1866
Cheever, Charlotte	1838	Cobleigh, Lucy (J. H.)	1868
Coombs, Jane	1842	Coleman, Louisa Mrs.	1869
Combs, Susan	1842	Clark, Amelia S.	1873
Carter, Peter S.	1843	Craig, John M.	1874
Cowdin, James	1844	Cassavant, Osmoud	1874
Cutler, Lorinda (J. M.)	1844	Cassavant, Philonia (O.)	1874
Crane, Miriam Mrs.	1844	Clark, Ella F.	1875
Crehore, Mary Mrs.	1845	Choate, Mary E.	1876
Cole, William E.	1848	Cann, George W.	1876
Cole, Susan H. (W. E.)	1848	Carter, Charles P.	1876
Carleton, Hannah	1848	Carter, Frances A. (C. P.)	1876
Clifford, Sarah P. (Wm.)	1848	Carter, Alice E.	1876
Cutler, Mrs. (M.)	1849	Carter, Anna	1876
Crossman, Sophia H.	1853	Carter, Grace A.	1876
Clifford, Luther	1853	Carter, Ellen H.	1876
Clifford, Lydia (L.)	1853	Converse, Clarence M.	1876
Crosby, Sophronia	1853	Cobleigh, Emma C.	1877
Caswell, Asenath	1853	Cummings, Maria H. Mrs.	1882
Caswell, Elizabeth	1853	Chesley, Lucretia R.	1882
Copeland, Abby	1853	Cleverly, Maria R. Mrs.	1884
Cheney, Adelia B. (E. B.)	1854	Converse, Irving O.	1884
Clifford, Martin	1855	Converse, Annie I. (I. O.)	1884

Appendix.

Cobb, Frances B.	1885	Dole, Mahala	1826
Cleghorn, Andrew	1886	Dole, Samuel M.	1826
Cleghorn, Margaret (A.)	1886	Davis, Elizabeth B.	1826
Cleghorn, Margaret	1886	Downe, Martha	1826
Cleghorn, William A.	1886	Dole, Eunice	1827
Coughlin, Arthur R.	1887	Dean, Mary Ann	1828
Chase, Almira F. M. Mrs.	1887	Dole, Patience	1829
Carlson, John	1888	Davenport, Isaac N.	1831
Curry, Grace W. (E.)	1889	Davis, Mary Ann	1831
Clement, Isabel	1889	Darling, Adaline	1831
Clement, Lizzie	1889	Dole, Hannah	1832
Cairns, William	1889	Downe, Harriet	1832
Chase, Clara E.	1890	Downe, Abigail	1832
Crooker, William D.	1890	Damon, Mr.	1832
Crooker, Mrs. Carrie (W. D.)	1890	Davis, Jane	1832
Cassavant, Daisy	1890	Davis, Mary Mrs.	1832
Craig, Robert	1892	Dole, Orissa Mrs.	1832
Craig, Anna (R.)	1892	Davis, Eleazer	1832
Chase, A. C.	1893	Downe, William S.	1832
Chase, Mrs. (A. C.)	1893	Davis, Eunice	1835
Caswell, Hattie J. (G. H.)	1889	Durant, Joanna Miss	1835
Collins, Herbert D.	1899	Durant, Phœbe	1836
Collins, Mabel A. (H. D.)	1899	Dole, Sarah G. Mrs.	1836
Cobb, Charles D.	1901	Dole, Sarah K.	1837
Carpenter, Eva M. Mrs.	1901	Durant, Joanna Mrs.	1838
Collins, Ethel	1901	Durant, Amos	1838
Connolly, Victoria	1901	Dench, Sarah Mrs.	1838
Converse, Gertrude	1902	Davis, Maria	1838
		Dutton, Lois Mrs.	1840
Downe, Timothy F.	1824	Dole, Stephen W.	1841
Davis, Lydia	1824	Downe, Louisa H. (W. S.)	1842
Davis, Lucy	1824	Downe, Levi	1843
Damon, Sarah	1824	Downe, Mary A. (L.)	1843
Daniels, Polly	1824	Davis, Sullivan B.	1843
Downe, Abel	1824	Davis, Harriet N. (S. B.)	1843
Downe, Hannah (A.)	1824	Dexter, Richard	1843
Day, Lucy W.	1824	Dole, Julia A.	1843
Davis, Betsy	1824	Damon, Albert B.	1843
Downe, Polly Mrs.	1825	Damon, Laura (A. B.)	1843
Downe, Joseph	1825	Davis, Sarah M.	1844
Downe, William	1825	Downe, Hannah L.	1845
Downe, Susan	1825	Dole, Catherine M.	1854
Downe, Polly	1825	Downe, Rufus S.	1855
Downe, Sarah	1826	Dean, Ann T.	1855
Dole, John	1826	Dean, Martha L.	1855
Dole, Hannah	1826	Duff, Ann Mrs.	1856

Appendix.

Dole, Clara M.	1858	Dickinson, Susan C. (C.)	1901
Downe, Margaret V.	1858	Downe, Merrill T.	1902
Dike, Isabel (J.)	1858		
Dike, Joseph	1858	Eaton, Polly	1824
Divoll, Merinda (C. H.)	1858	Eaton, Thomas	1824
Downe, Edward P.	1861	Eaton, Joel	1824
Downe, Mary A. (L.)	1864	Eaton, Mary	1824
Dickinson, Maria A. (E. M.)	1865	Eaton, Fidelia	1824
Dickson, Hattie B. (H. A.)	1866	Eaton, Mehitable	1826
Davis, Louisa A.	1866	Eaton, Mary W.	1826
Dole, David B.	1866	Eaton, Lydia S.	1826
Dole, John S.	1866	Eaton, Lucy D.	1826
Dole, Thomas R. B.	1866	Eaton, Polly	1826
Davis, Hannah L.	1866	Eaton, Aaron Jr.	1827
Davis, Fannie O. (G. W.)	1867	Evans, Samuel H.	1827
Dwinnell, Eliza F.	1867	Eaton, Abel	1831
Dole, Josie L. (E. B.)	1869	Eaton, Thomas S.	1832
Dutton, Betsy B.	1871	Eaton, Betsy	1832
Davis, Nancy F.	1874	Eaton, Joseph	1832
Dean, Fannie J. Mrs.	1877	Eames, Laura J.	1835
Davis, M. C. Mrs.	1878	Eaton, Martha W.	1838
Dubois, Rachel	1881	Eaton, James S.	1840
Dole, William W.	1876	Eaton, Eliza W.	1843
Dole, Herbert H.	1876	Eaton, Sarah	1843
Dayton, Edna L.	1885	Eaton, Daniel S.	1843
Downe, Elizabeth A.	1885	Eaton, Sabra H. (D. S.)	1843
Downe, Leon H.	1885	Eaton, Samuel F.	1853
Downing, Clarence W.	1887	Emerson, Alfred Rev.	1853
Downing, Lela R. (C. W.)	1887	Emerson, E. W. (A.)	1858
Downe, Helen P. (H. S.)	1888	Edson, Fannie A. (E. E.)	1859
Dunlap, Robert	1889	Edson, Caroline A.	1862
Downe, Albro F.	1890	Ellis, Oliver	1863
Downe, Albion W.	1890	Ellis, Mary A. (O.)	1863
Day, Catherine	1892	Ellis, Lucy J.	1863
Day, Marion	1894	Eaton, Elizabeth M.	1864
Day, Mary E.	1894	Emerson, Annie A.	1866
Dole, Ellen L.	1895	Edson, Helen B.	1866
Dole, Sadie G.	1895	Ellis, Mary A.	1867
Dickinson, E. M. S. (E. M.)	1893	Emerson, Frances V.	1870
Dole, J. Helen (D.)	1896	Estabrook, E. L. M.	1874
Davidson, John H.	1897	Estabrook, Alden D.	1874
Dunnels, A. Frederic Rev.	1899	Edgerly, Mary G. (J. G.)	1879
Dunnels, Lillius B. (A. F.)	1889	Eddy, Lizzie M. (B. W.)	1879
Dunnels, Mary J.	1899	Eaton, Edwin A.	1886
Dunnels, Lucy	1899	Edwards, Ella E. (Wm.)	1886
Dickinson, Anna L.	1900	Elliot, James C.	1890

Appendix.

Elliot, Nellie M. (J. C.)	1890	Flint, Mary J.	1843
Engelbrektson, Andrew	1896	Fox, Joseph	1843
Engelbrektson, Minnie A.	1896	Fox, Sarah E.	1843
Edwards, Grace	1897	Farwell, Artemas	1845
Edmunds, John M.	1900	Farwell, Samuel	1847
		Foster, Julia A.	1849
Farwell, Abel	1824	Foster, Lucretia	1849
Farwell, Mary K.	1824	Frost, Sylvester	1849
Fuller, Phoebe	1824	Frost, Demaris	1849
Fullam, Lois	1824	Farwell, Elizabeth M.	1850
Farnsworth, Joseph	1824	Farwell, Abel	1855
Farwell, Priscilla	1824	Farwell, Myra	1855
Farwell, Sarah	1824	Flint, Alanson A.	1858
Farnsworth, Sarah	1824	Fairbanks, Emma M. (J.)	1859
Fuller, Eliza	1824	Farrar, Francis F.	1860
Fuller, Jotham	1824	Farrar, Mrs. F. F.	1860
Fuller, Catherine	1826	Fay, Sophia (W.)	1861
Fuller, Mary	1826	Frost, Dorcas	1861
Fuller, Maria	1826	Flagg, Cordelia A. (H. W.)	1862
Farwell, Miriam T.	1826	Fram, Christina	1862
Farwell, Joseph Jr.	1826	Farrar, Ezra B.	1864
Fuller, Clarissa	1826	Farrar, Sarah (E. B.)	1864
Flint, Mehitable (D.)	1828	Farwell, Jane T.	1864
Fenno, James	1828	Farnsworth, John M.	1866
Farwell, Stephen	1830	Farnsworth, Emily M. (J. M.)	1866
Farwell, Polly	1830	Farrar, Sarah E.	1866
Farnsworth, Mariah	1830	Farwell, Henry A.	1866
Farnsworth, Jonathan	1830	Frey, George A.	1866
Farnsworth, Hitty	1830	Frey, Christina (G. A.)	1866
Farwell, John T.	1832	Frair, Harriet A.	1866
Farwell, Mersylvia T. (J. T.)	1832	Farwell, Lelia M.	1866
French, Elizabeth	1832	Fairbanks, James H.	1870
Farwell, Peter	1833	Francis, Henry M.	1873
Farwell, Mrs. (P.)	1833	Francis, Emily J. (H. M.)	1873
Farrar, Harriet S.	1835	Frey, John	1873
Farnsworth, Parker	1835	Farwell, Samuel	1874
Farwell, Warren F.	1835	Fernald, William G.	1875
Follett, Mary E.	1835	Fernald, Felula F. (W. G.)	1875
Farnsworth, Hanna	1836	Ferguson, Lucinda S. (M.)	1876
Farr, Sybil	1836	Farnsworth, Louisa	1878
Farwell, James K.	1836	Fuller, Mrs. P. K.	1881
Fry, Matthew	1836	Fairbanks, Carrie F.	1883
Fuller, Clarissa	1837	Foskett, Alma A. (L.)	1873
Follett, Caroline E.	1837	Farrar, Addie M.	1885
Fullam, Elizabeth	1838	Farrar, Lizzie R.	1885
Fox, Abel	1842	Ferguson, Charles E. A.	1885

Appendix.

Francis, Annie T.	1885	Goodhue, Jerusha	1843
Foster, Dorcas	1886	Goodrich, Martha	1844
Feistel, Ann Maria	1887	Gibson, John	1846
Fairbanks, Josephine (J. H.)	1888	Gibson, Ann (J.)	1846
Fairbanks, Mary E.	1888	Gibson, Hosea B.	1846
Forristall, Hattie E. (B. B.)	1889	Gibson, Irene (H. B.)	1846
Fuller, Dwight	1890	Goodridge, Israel	1847
Field, Dwight G.	1890	Goodridge, Hannah F. (I.)	1847
Field, Albert I.	1891	Garfield, Elisha	1847
Frost, Harry I.	1891	Garfield, Harriet (E.)	1847
Freeman, Zora	1893	Goodrich, Asenath	1847
Fuller, Irving H.	1893	Goodnow, Elizabeth L.	1851
Field, Louise E.	1894	Gale, Seneca	1855
Fowle, Hattie P.	1894	Gale, Sally (S.)	1855
Farwell, Laura A.	1895	Gibbs, Tyler	1858
Fairbanks, Florence L.	1895	Gibbs, Mary E. (T.)	1858
Fairbanks, Alice M.	1895	Gaines, Elizabeth	1862
Fuller, Howard B.	1896	Goodwin, Charles H.	1863
Field, Edward P.	1896	Goodwin, Maria C.	1863
Field, Martha (E. P.)	1896	Garfield, Mary R.	1864
Field, Richard D.	1896	Gale, James	1865
Field, Laura M.	1897	Gale, Asenath F. (J.)	1865
Fairbanks, Boutelle A.	1897	Gibson, George S.	1865
Field, Bertha	1897	Goodale, Betsy D. (H. T.)	1865
Fairbanks, Elvira W.	1898	Gibbs, Charlotte	1865
Forbes, W. McKay	1900	Gibbs, Sarah E.	1866
Francis, Lula H.	1901	Gifford, Louisa R.	1866
Frostram, Hilma G.	1902	Gifford, Ellen M.	1866
		Goodrich, Nancy R.	1866
Gibson, —	1824	Goodwin, Edward J.	1866
Gerald, Lyman	1826	Goodwin, Charles O.	1866
Griswold, Ann Eliza	1826	Graham, Mary E.	1866
Gibson, Marietta	1826	Gibson, Samuel A.	1866
Goodridge, Frances	1829	Gifford, Eli	1866
Gardner, Rachel	1829	Gifford, Lois A. (E.)	1866
Goodridge, Nancy	1833	Grout, Henry	1872
Grout, Edwin	1835	Grout, Sarah L.	1872
Greeley, Lucy A.	1837	Gates, Edwin	1873
Gill, Eliza Mrs.	1837	Gates, Eliza M. (E.)	1873
Gibson, Reuben	1838	Green, Abbie	1874
Goodridge, Jefferson A.	1838	Gibbs, Lucy Mrs.	1877
Gerry, Joseph	1839	Goddard, Elmer D.	1877
Gerry, Eliza (J.)	1839	Graves, George H.	1885
Goodridge, Pamelia	1842	Graves, Sarah A. (G. H.)	1885
Gerry, Sarah E.	1843	Green, Lillian P.	1887
Gates, Austin B.	1843	Groop, Andrew	1888

Appendix.

Gale, Rev. Clarence R.	1888	Hervey, Susan	1839
Gale, Susie A.	1888	Holmes, Eliza Mrs.	1840
Gibson, Lucy	1888	Harris, Abigail	1840
Groop, John	1888	Harris, Sarah	1840
Gifford, Genevieve	1889	Holbrook, Luther L.	1840
Gale, Grace G. (C. R.)	1890	Holbrook, Francis	1840
Gay, Agnes	1890	Hudson, Elizabeth	1842
Grubb, John G.	1891	Hammond, Thomas	1843
Grubb, Sarah H.	1891	Hammond, Nancy F. (T.)	1843
Gates, Minerva C. (E.)	1896	Hawes, Samuel	1843
Gove, Myrtie E. (H. S.)	1896	Hartwell, Nathan	1843
Goodhue, Claribel	1897	Harris, Samuel W.	1843
Godfrey, Charles W.	1901	Hale, Thomas	1843
Godfrey, Sarah P. (C. W.)	1901	Hill, Elizabeth Mrs.	1843
Goddard, Addie Mrs.	1901	Hale, Elizabeth	1843
		Hartwell, Lorinda	1843
Harris, Abigail	1824	Harper, Mary Ann	1843
Hovey, Sarah	1824	Holt, Susan	1843
Hutchinson, Rachel	1824	Holt, Martha Ann	1843
Hutchinson, Susanna	1824	Hale, Mary E.	1843
Hovey, Joseph F.	1824	Haskell, Mary S. (J.)	1843
Hale, Samuel	1826	Hutchinson, Henry E.	1843
Hale, Salome	1826	Harris, John M.	1843
Haskell, Elizabeth	1826	Haskell, Jacob	1844
Hastings, Betsy	1826	Holden, Jonas	1844
Hartwell, Susan	1826	Holden, Nancy Miss	1844
Hartwell, Sarah	1828	Holden, Harriet R.	1844
Haskell, Sarah F.	1830	Holden, Mary F.	1844
Hastings, Martha	1830	Hayward, Horace	1844
Hemenway, Clarissa Mrs.	1831	Hayward, Anna S. (H.)	1844
Hutchinson, Ebenezer, Jr.	1832	Haskell, Jonathan	1845
Hawkes, Achsah	1832	Hartwell, Sally	1845
Hastings, Mary	1832	Hunt, George W.	1845
Harris, Widow	1833	Hunt, Mrs. (G. W.)	1845
Hubbard, Addison	1834	Hunt, Nancy Mrs.	1845
Hutchinson, Rachel	1835	Hunt, Abigail Mrs.	1846
Holt, Catherine Mrs.	1835	Hosmer, Nancy Mrs.	1847
Hartwell, Sarah	1835	Hunt, Amelia K.	1848
Hale, Mahala Mrs.	1838	Holden, Marquis L.	1848
Hartwell, Rhoda	1838	Harris, Levi, Jr.	1849
Harris, Submit	1838	Hurd, Cyrus	1850
Hubbard, Lucy	1838	Hitchcock, Alfred	1850
Hartwell, Almira	1838	Hitchcock, Aurilla P. M. (A.)	1853
Hutchinson, Frances A.	1839	Hutchinson, Mary Mrs.	1854
House, Benjamin J.	1839	Hartwell, Mary A.,	1855
House, Frances S. (B. J.)	1839	Hill, A. Lizzie	1855

Appendix.

Haskell, Anna S.	1858	Howard, Ardelia Mrs.	1868
Haskell, Elizabeth H.	1858	Howard, Elizabeth P.	1868
Hildreth, George P.	1858	Howard, M. Kate	1868
Houghton, John B.	1859	Hildebrand, Jacob	1869
Hildreth, Elvira K. (G. P.)	1858	Holden, Frederick A.	1873
Houghton, Martha (J. B.)	1859	Holden, Emily A.	1873
Holman, George W.	1861	Houghton, Edward L.	1873
Holman, Delia E. (G. W.)	1861	Holden, Ida A.	1873
Harris, Dorothy (widow)	1861	Hitchcock, Alfred O.	1874
Hayward, Rhoda B.	1862	Hitchcock, Georgie L. (A. O.)	1874
Hale, Frances C. (T.)	1863	Hastings, Anna M.	1875
Harris, Edwin A.	1863	Holden, Mary E.	1875
Haskell, M. Louisa	1864	Hadley, Charles H.	1875
Hayward, George B.	1864	Huntley, Henry E.	1876
Holden, Henry J.	1865	Herrick, Eugene D.	1878
Holden, Amanda (H. J.)	1865	Hartwell, Edwin E.	1881
Harris, Margaret J. (M.)	1865	Hartwell, Emma F. (E. E.)	1882
Hubbard, Hulda	1865	Hitchcock, May C.	1883
Hitchcock, Henry S.	1866	Holden, Lulie H.	1883
Hitchcock, Mary M. (H. S.)	1866	Holden, Lincoln J.	1883
Houghton, George S.	1866	Hill, Harry A.	1885
Houghton, Amanda (G. S.)	1866	Howe, Addison	1885
Hale, Mary L.	1866	Howe, Edie (A.)	1885
Harris, Mason	1866	Hall, Jeanette (A.)	1886
Haskell, Jonathan R.	1866	Hitchcock, Sophia D.	1887
Haskell, Helen M. (J. R.)	1866	Hubbard, William W.	1887
Harwood, George A.	1866	Hubbard, Clara W. (W. W.)	1887
Harwood, Lizzie C.	1866	Hamilton, Frank L.	1887
Himes, Julia A.	1866	Hildreth, Pauline C. (G. P.)	1888
Himes, Ada M.	1866	Hitchcock, Annie L.	1889
Holden, Frederick A.	1866	Howe, Roscoe	1890
Harding, Betsy M.	1866	Hutchins, George	1891
Hitchcock, George A.	1866	Hutchins, Wallace J.	1892
Hosmer, Leaffie A. (G.)	1866	Hutchins, Eliza (W. J.)	1892
Hosmer, Louisa R.	1866	Hewitt, Rev. George R.	1894
Hodges, Cornelia A. (G. L.)	1866	Hewitt, Mrs. (G. R.)	1894
Hitchcock, Julia A.	1866	Howard, Besse L.	1895
Hitchcock, Ellen M. (A.)	1866	Hughes, William	1897
Hammond, Julia	1866	Hughes, Elizabeth I. (W.)	1897
Harris, Edwin A.	1866	Hay, John	1898
Hayward, Herbert C.	1866	Hay, John Jr.	1898
Hayward, Myra J. (H. C.)	1866	Hay, Janet D. (J.)	1898
Hosmer, Faith C.	1867	Hay, William B.	1898
Hubbell, Lyman M.	1867	Hay, Mary T.	1898
Hubbell, Lucina (L. M.)	1867	Hay, Janet M. W.	1898
Herrick, Mary F. (O. P.)	1868	Hutchins, Lillian A.	1900

Appendix.

Hay, Elizabeth P.	1900	Kinsman, Joanna (T.)	1834
Hersom, Florence M.	1901	Kinsman, Charlotte S.	1835
		Kimball, Dorothy	1840
Ide, Charles	1851	Kendall, Emily (G. A.)	1843
Ide, Mary (C.)	1851	Kinsman, Jeremiah	1843
Ingalls, Sophia S.	1865	Kezer, Salinda	1843
Irving, Rose	1874	Kendall, George A.	1843
		Kinsman, Mary L.	1843
Johnson, Sumner	1824	Knapp, Elizabeth	1843
Johnson, Walter	1824	Kimball, George	1845
Johnson, Anna	1824	Kimball, Mrs. (G.)	1845
Jewett, Caroline	1832	Kimball, Phœbe	1845
Jewett, Amanda A. O.	1832	Kenney, Abel	1846
Jewett, Mary	1832	Kenney, Elizabeth (A.)	1846
Johnson, Bethiah	1838	Keyes, Jotham	1858
Jaquith, Eunice	1851	Keyes, Mrs. (J.)	1858
Jewett, Hannah (S.)	1858	King, Adaline A.	1861
Johnson, Mary (G. A.)	1859	King, Harriet M.	1861
Jewett, Cynthia A.	1860	Kuhn, Charlotte A. (L. H.)	1867
Jones, Mary E.	1866	Kent, Prescott G.	1874
Jewett, Adaline T.	1866	Kent, Mary A. (P. G.)	1874
Jewett, Nancy B.	1867	Kingston, Roxy (C.)	1883
Jones, John E.	1875	Keyes, Joseph H.	1885
Jones, Martha L. (J. E.)	1875	Keyes, Murray K.	1885
Jefts, Joseph	1875	Kaempfer, Richard T.	1888
Jewett, Thomas	1876	Keyes, May C. (J. H.)	1893
Jewett, M. Rose (A.)	1881	Keyes, Gertrude E. (M. K.)	1896
Jewett, Andrew	1883	Kingsbury, Frank B.	1898
Jennings, Arthur H.	1888	Kingsbury, William G.	1898
Johnson, John	1889	Kingsbury, C. Isabel (W. G.)	1898
Johnson, Mabel E.	1902	Kelley, Louisa	1901
Kimball, Ephraim	1824	Lowe, Clarissa	1824
Kinsman, Sally	1824	Lawrence, Lucy	1824
Kinsman, Nancy	1824	Lowe, Jonathan	1824
Kinsman, Mary	1824	Lowe, Sarah	1824
Kinsman, Martha	1824	Lowe, Sarah P.	1824
Kinsman, Jeremiah	1824	Lowe, Elizabeth	1824
Kimball, Mary P.	1824	Lapham, Delaney	1825
Kimball, Alpheus	1825	Lowe, Susan	1826
Kimball, Harriet (A.)	1825	Lapham, Charles	1827
Kinsman, Jeremiah 3d	1826	Lowe, Daniel	1830
Kinsman, Oliver	1827	Lowe, Betsy P. (D.)	1830
Kimball, Elvira	1832	Lowe, David	1830
Kimball, Jane	1832	Lowe, Adaline (D.)	1830
Kinsman, Timothy	1834	Lowe, Stephen	1830

Appendix.

Lowe, Susan (S.)	1831	Lang, Ruby	1875
Lowe, Jeremiah	1832	Lyons, Anna M.	1877
Lowe, Catherine M.	1832	Lowe, Annie E. (A. H.)	1880
Livermore, Martha	1837	Lowe, Herbert G.	1881
Livermore, Elizabeth	1842	Lobe, Bart	1883
Lowe, John	1843	Lobe, Mrs. (B.)	1883
Lowe, Calvin	1843	Lowe, Frederick H.	1883
Lowe, D. Flint	1843	Lowe, Susie A.	1883
Lowe, Joseph	1843	Lees, John	1888
Lowe, David S.	1843	Lees, Mrs. (J.)	1888
Lowe, Mary H.	1843	Lowe, Mary A. (H. G.)	1888
Lowe, Samuel H.	1843	Livingston, Mary	1888
Leathe, P. A.	1843	Leckie, Mary Mrs.	1889
Livermore, Lucy Mrs.	1844	Larkins, Annie	1889
Lowe, Sarah M. (J.)	1847	Lowe, William V.	1890
Lamb, Eliza Mrs.	1850	Lowe, Eugene F.	1890
Leverett, Sarah Mrs.	1850	Lowe, Myrta (E. F.)	1890
Lamb, Sarah E. (C.)	1854	Lester, Robert C.	1890
Lowe, Seth L.	1855	Lester, Mrs. (R. C.)	1890
Lowe, Elvira M.	1855	Lowe, Clara L.	1891
Landon, Ellen S.	1856	Lawrence, George W.	1891
Lowe, Sarah (D. F.)	1856	Lawrence, Herbert E.	1891
Lyon, Margaret	1858	Lawrence, Frederick E.	1891
Lowe, George	1858	Lowe, Mattie L.	1892
Lewis, Timothy H.	1861	Lowe, Florence J.	1892
Lowe, Betsy	1864	Lowe, Russell B.	1892
Lawrence, Sarah A.	1863	Leckie, Elizabeth	1892
Lowe, Edna M.	1865	Lowe, Gertrude W.	1894
Lamb, Charles	1866	Leiper, John	1895
Lawrence, Amos O.	1866	Leiper, Mrs. (J.)	1895
Leverett, James W.	1866	Lowe, Rena	1897
Lowe, Elizabeth P.	1866	Lowe, A. Margaret	1900
Lowe, Stephen	1866	Lovejoy, Emma B.	1900
Lowe, Albert N.	1866	Lawrence, James W.	1900
Lowe, Waldo H.	1866	Lowe, Milly (E. F.)	1901
Lowe, Arthur H.	1866	Lamb, Ernest B.	1901
Lowe, Ira A.	1866		
Lowe, Ellen M.	1866	Messinger, Sally	1824
Lawrence, Mary A. (F.)	1867	Messinger, Betsy	1824
Lowe, Fannie E.	1867	McIntire, Stephen	1826
Lowe, Abbie L.	1867	Messinger, Susan	1826
Lowe, Martha R.	1867	Messinger, Betsy	1826
Lowe, Charles	1869	Messinger, Lydia	1826
Lawrence, Abram G.	1871	Merriam, Sarah H.	1830
Lawrence, Lois E. (A. G.)	1871	Merriam, Betsy	1830
Lowe, Ida L.	1875	Merriam, Jacob H.	1834

Appendix.

Maynard, Dorothy S.	1836	Marston, Albion N.	1880
Maynard, Arrisa	1837	Marston, Mrs. (A. N.)	1880
Messinger, Daniel	1838	Morse, Emma F.	1882
Messinger, Eliza (D.)	1838	Mansfield, Charles E.	1884
McIntire, Sarah	1840	Mansfield, Luella S. (C. E.)	1884
Maynard, Lucy Mrs.	1841	Merriam, Nellie P.	1886
Messinger, Horace	1843	Miller, Margaret F.	1887
Messinger, Rachel	1843	McKinney, Albert	1888
Maynard, David P.	1843	McKinney, Nancy (A.)	1888
Moulton, Nancy	1845	McComb, Thomas	1888
Marshall, Martha	1850	McComb, Margaret	1888
Messinger, Mary W.	1850	Murphy, John A.	1888
Maynard, Lydia H.	1850	McComb, John	1888
Murdock, Betsy Mrs.	1851	McComb, Martha J. (J.)	1888
Miller, Sybil (J.)	1852	McGregor, Eliza C.	1889
Messinger, Susan	1852	McKechnie, Janie	1889
McLaughlin, Jane M.	1854	McKechnie, Jessie	1889
Morse, Elizabeth V. (H. G.)	1860	Matthews, Catherine L.	1889
Marshall, Alson L.	1860	Mansfield, Frederick C.	1890
Marshall, Sarah A. (A. L.)	1860	Mansfield, Minnie L.	1890
Messinger, Mary (D.)	1862	McLean, Mary	1894
Miller, Alfred	1863	McKinney, William A.	1896
Miller, Elsie L. (A.)	1863	Matthews, Thomas B.	1897
Merriam, Lyman W.	1864	McGillivray, David M.	1897
Mellen, J. Q. A.	1866	Mansfield, Andrew	1900
Mellen, Harriet E.	1866	Mayne, Annette F. (C. L.)	1900
Merriam, E. Mary	1866	McCausland, Annie E.	1900
Merriam, Ellen A.	1866	McIntire, Peter	1900
Messinger, George E.	1866	McIntire, Maggie	1900
Morse, Henry G.	1866		
Moulton, Joseph C.	1866	Newton, Abigail	1838
Moulton, Susan L. (J. C.)	1866	Newhall, Sally	1839
Moulton, Horatio D.	1866	Nichols, Martha	1843
Moulton, Lowell N.	1866	Nutting, Mary E. (J. Q. A.)	1867
McLanathan, Keziah L.	1867	Norcross, Susan A. (A.)	1869
Merchant, Benjamin M.	1867	Neil, Robert, Jr.	1885
Merchant, Mary F. (B. M.)	1867	Nicholson, Sarah	1885
Morse, J. C.	1873	Nicholson, Angus J.	1891
Morse, Ellen M. (J. C.)	1873	Neil, Bertha M.	1894
Miller, Emma L.	1874	Neil, Robert F.	1897
Miller, Alice	1874	Nichols, David	1897
Mellen, Mary J.	1876	Neil, Gertrude E.	1900
Mackay, Czarina L.	1876	Neil, Raymond H.	1900
Merriam, Jonas	1879		
McCullum, James	1880	Osborn, Ephraim	1824
McCullum, Mrs. (J.)	1880	Osborn, Elizabeth	1824

Appendix.

Ordway, Lydia	1824	Putnam, Isaiah	1843
Osborn, Joanna	1825	Pearson, Charles B.	1843
Osborn, Ephraim	1826	Partridge, Miriam (A.)	1843
Osborn, Hepzibah B.	1826	Putnam, Hannah F. Mrs.	1844
Ordway, Patty	1826	Putnam, Samuel	1844
Ordway, Lydia	1830	Page, Sarah G.	1844
Osborn, Mary A.	1832	Pillsbury, Levi	1845
Osborn, Harriet	1833	Pillsbury, Elvira S. B. (L.)	1845
Osborn, Jane	1840	Peckham, Sarah C.	1846
Osborn, Abram 2d	1843	Peckham, Mary	1846
Osborn, Susan D.	1843	Peckham, Horace L.	1846
Orr, John	1866	Peckham, John S.	1846
Otto, Irene C.	1901	Poor, Catherine	1854
		Phillips, Nancy R.	1857
Putnam, Rev. Rufus A.	1824	Pierce, James	1858
Putnam, Hannah C.	1824	Perry, Susanna	1860
Pool, Elizabeth	1824	Pierce, Jonas	1860
Pratt, Emily	1824	Pierce, Fannie (J.)	1860
Perley, Clarissa	1824	Palmer, Charlotte (T.)	1861
Parker, Margaret Mrs.	1824	Persons, Edmund	1862
Putnam, Thomas C.	1826	Putnam, Lucy P. (J. P.)	1863
Parmenter, Susan	1826	Person, M. M.	1864
Putnam, Frances H. (R. A.)	1826	Page, Sarah C. (A. G.)	1866
Phelps, Harriet	1826	Phillips, Franklin	1866
Phillips, Mary	1826	Phillips, Charlotte	1866
Phelps, Mary A. Mrs.	1830	Potter, Sarah J.	1866
Pratt, Sally	1831	Potter, Delia M.	1866
Pool, Susanna	1831	Prichard, Lydia	1866
Phelps, Mary	1831	Prichard, Abby A.	1866
Phillips, Jane	1831	Potter, Rufus B.	1866
Putnam, Ann Maria	1832	Potter, Mary A. (R. B.)	1866
Pitts, Horace	1832	Phelps, William B.	1866
Pitts, Joseph	1832	Phelps, Sarah E. (W. B.)	1866
Putnam, Hannah	1832	Plimpton, Chandler	1867
Patch, Lucenna	1832	Plimpton, Sally D. (C.)	1867
Perley, Elvira Mrs.	1833	Potter, Sarah (widow)	1867
Poor, Percilla Mrs.	1834	Platt, Horace	1867
Patch, Maria	1834	Platt, Mrs. (H.)	1867
Putnam, Mary S.	1834	Page, Mary A. (J.)	1869
Putnam, James P.	1836	Phillips, Charles A.	1873
Pierce, Amos	1836	Putnam, Harriet	1873
Pierce, Mrs. (A.)	1836	Putnam, Charles F.	1873
Phelps, Maria Mrs.	1836	Putnam, Cora (C. F.)	1873
Putnam, Mary F.	1837	Palmer, Mary C.	1874
Putnam, Jane K.	1837	Palmer, Emma R.	1874
Page, Thirza Mrs.	1837	Pierce, Mary A.	1875

Appendix.

Page, Joel	1876	Richardson, Bathsheba H.	1843
Partridge, Herman M.	1876	Richardson, John M.	1843
Partridge, Emma P. (H. M.)	1876	Rice, Almira M.	1848
Packard, Effie	1877	Ross, Horace	1852
Parkhill, John	1880	Ross, Sarah M. (H.)	1852
Parkhill, Margaret (J.)	1880	Rice, Martha C.	1856
Parker, Annie E. (C. M.)	1882	Ross, Willard N.	1857
Pierce, James A.	1883	Ross, Cornelia K. (W. N.)	1857
Pierce, Mary A. (J. A.)	1883	Russell, Mary A.	1859
Page, Willard	1885	Russell, James L.	1860
Page, Minnie S. (W.)	1885	Russell, Mary E. (J. L.)	1860
Phillips, Annie M. (C. A.)	1885	Rice, Henry B.	1860
Page, Jennie M.	1885	Rice, Betsy C. (H. B.)	1860
Parker, George L.	1885	Ross, Mary A. (W. N.)	1862
Phillips, Lillian L.	1886	Richardson, Frances H.	1866
Pon, Mary	1888	Rockwood, Ezra B.	1866
Print, Albert	1888	Rice, Charles H.	1866
Print, Mrs. (A.)	1888	Randall, Fannie M. (J. J.)	1867
Perkins, Delia	1891	Rugg, Clara F.	1867
Packard, Chester F.	1891	Rugg, Herbert N.	1872
Plimpton, Gertrude L.	1894	Rugg, Ellen A.	1873
Plimpton, Alice E.	1895	Rockwell, Edward M.	1874
Phillips, Lillian A.	1895	Rockwell, Mattie J. (E. M.)	1874
Poore, Walter A.	1900	Riddell, John D.	1880
Poore, Sadie (W. A.)	1900	Riddell, Catherine (J. D.)	1880
Poore, Ida	1900	Rose, Charles H.	1885
Perkins, Flora H. (J. L.)	1900	Rowley, Charles E.	1887
Perkins, May W. (B. H.)	1900	Rand, Julia A.	1887
Pickles, Ada	1900	Rowley, Esther M.	1888
Pickles, Mary L.	1900	Roberts, Annie	1888
Poore, Herbert C.	1900	Roberts, John	1888
Powers, Frank D.	1900	Robbins, Elizabeth E.	1888
Powers, Annie E. Mrs.	1900	Rice, Fannie M. (W. A.)	1888
Pickles, Frances E.	1901	Russell, Anna Mrs.	1894
Richardson, Joseph	1824	Richmond, Nellie M.	1894
Rice, Lucy	1825	Rose, Annie (C.)	1896
Rice, Matilda	1826	Roos, Jennie E. Mrs.	1897
Russell, Francis	1826	Root, Charles T.	1901
Richardson, Mary (M.)	1830	Roy, Goldie C.	1901
Rogers, Artemas	1833	Simmons, Polly H. B.	1824
Rogers, Mrs. (A.)	1833	Sawyer, Jabez	1824
Rockwood, Anna B. Mrs.	1833	Simonds, Joseph	1824
Rockwood, George	1834	Sampson, Olive	1824
Richardson, Maria (D.)	1836	Sheldon, Mary	1824
Richardson, David	1840	Scott, Mary	1824

Appendix.

Sampson, Lydia	1824	Sawyer, Jabez	1843
Smith, Samuel, 2d	1824	Spaulding, Maria G.	1843
Sawyer, Asa	1825	Sylvester, Louisa J.	1843
Sawyer, Betsy K.	1825	Simonds, Abigail P.	1843
Sawyer, Charles B.	1826	Simonds, Joseph F.	1843
Simonds, Levi	1826	Sawyer, Phineas	1844
Sawyer, Susan O.	1826	Sawyer, Ann Maria	1844
Snow, Mary F.	1826	Sampson, Martha Mrs.	1844
Searle, Augustus H.	1826	Smith, Samuel A.	1846
Searle, Maria	1826	Sanborn, Leonard C.	1847
Smith, Edward	1827	Sampson, Blaney	1848
Sawyer, Phineas	1827	Stiles, John A.	1848
Stone, Mary	1827	Sampson, Mary C. Mrs.	1850
Skinner, Josiah	1827	Stephens, Asaph	1850
Sawyer, Maria B.	1830	Stephens, Hannah P. (A.)	1850
Stearns, Justin	1830	Sawyer, Lucy Mrs.	1851
Simonds, Abel	1832	Simonds, Levi	1851
Simonds, Jane (A.)	1832	Safford, Charles B.	1853
Stone, Delight	1832	Spaulding, Charlotte Mrs.	1854
Smith, Mary	1833	Sawtelle, Jane L.	1854
Stearns, John M.	1834	Sawyer, Mary E. (H. E.)	1854
Simonds, Clark	1834	Spaulding, Naney S. Mrs.	1854
Simonds, Sally (C.)	1834	Spaulding, Josiah	1855
Snow, Martha F.	1835	Smith, Julia M. Mrs.	1855
Snow, Benjamin, Jr.	1835	Sawyer, Charles K.	1855
Sawyer, Mary O. Mrs.	1835	Sawin, Mary	1857
Smith, Abigail, Jr.	1835	Steinhart, William	1858
Smith, Abigail (S.)	1836	Sawyer, Alvin M.	1858
Safford, George S.	1836	Stone, Amy S.	1858
Stearns, Mary	1836	Sheldon, Mary	1860
Smith, Maria	1836	Spaulding, J. Calvin	1861
Simonds, Mary A.	1836	Sheldon, Samuel D.	1862
Stone, George	1838	Sheldon, Mrs. (S. D.)	1862
Simonds, Eliza Mrs.	1838	Sawyer, Caleb K.	1863
Stearns, Polly Mrs.	1838	Sawyer, Nancy H. (C. K.)	1863
Sawyer, Sophia	1838	Sawyer, Edgar F.	1863
Spaulding, Phineas B.	1839	Sawyer, Agnes N.	1863
Spaulding, Lydia G. Mrs.	1839	Sawyer, Lucy A.	1863
Simonds, Jane	1840	Sawyer, Eliza H. (widow)	1863
Sawyer, Charles B.	1841	Sawyer, Frances M.	1863
Sawyer, Eliza (C. B.)	1841	Sawyer, Sarah A. (A. M.)	1863
Stone, Betsy (G. W.)	1842	Stewart, Mary (widow)	1863
Simonds, Sarah A.	1842	Sawyer, Helen E.	1863
Sawyer, Eveline E.	1842	Smith, Charles	1864
Sawyer, Lydia E.	1842	Sampson, Lucinda	1865
Spaulding, Mary M. (J.)	1843	Spaulding, Elijah G.	1866

Appendix.

Steinbeck, Almira (J. A.)	1866	Saunders, Hattie M.	1888
Shattuck, Charles P.	1866	Schwab, S. Herman	1888
Sawtell, Emily A.	1866	Smith, Florence M. E.	1888
Sawyer, Mary A.	1866	Simonds, Florence M.	1888
Shepley, Martha M. (S.)	1866	Scripture, Lillian M.	1889
Sherwin, Mersylvia W. (wid.)	1866	Scott, Hugh C.	1890
Sherwin, Emma M.	1866	Sheddon, Elijah P.	1890
Simonds, Elizabeth J.	1866	Silsby, Florence L.	1890
Simonds, Lydia M.	1866	Spalti, Kaspar	1890
Simonds, Sarah E.	1866	Stirling, Charlotte	1890
Smith, Mary A.	1866	Strong, Melissa P.	1891
Spaulding, Mary A. (J. C.)	1866	Sullivan, Jack E.	1893
Spencer, Mary	1866	Strang, Catherine	1895
Stickney, Eliza A. (G. O.)	1866	Strang, Nellie	1895
Stearns, Daniel	1867	Strang, Thomas	1896
Sawtell, Susie R.	1867	Strang, Mrs. (T.)	1896
Sawtell, Cynthia A.	1867	Strang, Elizabeth	1896
Simonds, Mary D. (G. F.)	1867	Slattery, Annie	1900
Simonds, Hattie E. (J.)	1867	Slattery, Florence	1900
Shorey, Rachel G. (A.)	1868	Stirling, Mary W.	1900
Spear, Nettie S. (A. A.)	1873	Stirling, Agnes	1900
Stickney, Clara H.	1874	Saunders, Lilla B.	1900
Shedd, Fannie F.	1875	Shirreffs, John	1901
Stearns, Adelia H. Mrs.	1876	Shirreffs, Haidee (J.)	1901
Stewart, Rev. Samuel J.	1877	Shirreffs, Grace M.	1901
Stewart, Martha G. (S. J.)	1877	Shirreffs, Jessie H.	1901
Sherwin, Juliette A.	1881	Sears, Annie L.	1901
Sherwin, Levi H.	1883		
Spaulding, Charles L.	1883	Thurston, Abel	1824
Spaulding, E. May	1883	Thurston, Jonathan	1824
Sheldon, Emma A.	1883	Thurston, Abigail	1824
Sutherland, Lucy	1883	Thurston, Deborah B. (A.)	1824
Silsby, David B.	1883	Thurston, Thomas	1824
Silsby, Frances M. (D. B.)	1883	Thurston, Ebenezer	1825
Sheddon, Ellen L. (E. P.)	1886	Thurston, Lydia	1825
Scripture, Avis L.	1886	Thurston, John	1825
Sears, Charles A.	1888	Thurston, Samuel A.	1826
Schofield, Benjamin	1888	Tolman, Nathan	1827
Shepard, James C.	1888	Tolman, Mary	1827
Shepard, Frances S. (J. C.)	1888	Thurston, Jerusha (widow)	1831
Shepard, Mary E.	1888	Thurston, Judith S.	1831
Syme, Agnes B.	1888	Thurston, Elizabeth A.	1831
Syme, Mary	1888	Tolman, Jacob	1832
Syme, Jennie S.	1888	Townsend, Joseph	1832
Slattery, Philip J.	1888	Thurston, Elizabeth L.	1832
Slattery, Margaret	1888	Tenney, Mary	1832

Appendix.

Thurston, Elizabeth	1833	Thomson, Ralph E.	1892
Taylor, Zophar	1834	Thayer, Oscar A.	1894
Thurston, Mary	1834	Tait, Mary W. (J.)	1895
Thurston, Samuel T.	1835	Taylor, Walter	1896
Tolman, Abigail A.	1836	Taylor, Bessie (W.)	1896
Tucker, Edward W.	1836	Tait, Mrs. (M. L.)	1897
Townsend, Mary Mrs.	1838	Tait, Margaret L.	1897
Todd, Jane Mrs.	1838	Tait, Andrew	1897
Twitchell, John M.	1843	Tait, Mrs. (A.)	1897
Tolman, Jacob E.	1843	Tasker, Euphemia	1897
Thurston, Charles T.	1843	Thompson, Helen S. (J. G.)	1897
Twitchell, Phoebe B. Mrs.	1843	Tait, Hugh M.	1898
Thurston, Martha A. (C.)	1844	Tait, Andrew J.	1898
Tolman, Cyrus S.	1854	Tait, William	1898
Tolman, J. P. Mrs. (C. S.)	1854	Taft, Elsie	1900
Trask, Ruth Q.	1854	Tait, Jessie C.	1900
Towne, Solomon F.	1856	Taft, Mary A.	1901
Towne, Mrs. (S. F.)	1856	Tarbell, Elizabeth L.	1901
Towne, George W.	1856	Taft, Richard	1901
Temple, Mary A. (L.)	1856	Thompson, John G.	1901
Thurston, Kate M.	1858		
Tenney, Sarah H.	1864	Upton, Abigail	1824
Thurston, Judith S.	1866	Upton, Susan	1824
Thurston, Elizabeth A.	1866	Upton, Joseph J.	1826
Thurston, Rufus L.	1866	Upton, Mary T.	1826
Twitchell, Edgar B.	1866	Upton, Edwin	1832
Tyler, Abbie C.	1866	Upton, John	1832
Tenney, Susan	1866	Upton, Thomas	1832
Tyrrell, Rhoda A. (H. P.)	1866	Upton, Abigail D. (T.)	1832
Thurston, A. Leander	1866	Upton, Martha N.	1837
Tarbell, Charles H.	1867	Upton, Joseph	1843
Tyler, Parker	1867	Upton, John	1846
Tucker, Benjamin P.	1868	Upton, Mrs. (A.)	1855
Tyler, Rev. Henry M.	1873	Upton, Mary S.	1866
Tyler, Mary F. (H. M.)	1873	Upton, Abbie C.	1866
Tucker, Elmer G.	1873	Upton, Harrison	1866
Twitchell, Alice B. (E. B.)	1880	Upham, Cynthia	1873
Tucker, Clarence C.	1883	Upton, George V.	1883
Tucker, Ella E. (C. C.)	1883	Upton, Susie A.	1883
Thompson, Isabel G.	1883	Upton, Helen A. (G. V.)	1891
Twitchell, Catherine S. (J. M.)	1884		
Temple, Harriet S.	1885	Vose, William H.	1851
Thompson, Charles H.	1888	Vose, Abigail F. (W. H.)	1851
Thompson, Elizabeth C. (C. H.)	1888	Vose, Amelia T.	1851
Tucker, Charles W.	1890	Vose, Susan R.	1854
		Vose, John S.	1864

Appendix.

Vose, Celia	1866	Wallace, Emily (C.)	1854
Vose, Catherine S.	1866	Wood, Arvilla	1854
Vorbau, Arthur P.	1886	Wilcox, Mary J. (G. B.)	1854
		Wetherbee, Mary J. Mrs.	1854
Whiting, Bethany	1824	Whitney, George	1855
Wood, Sarah	1824	Wright, Susan D. (S. C.)	1856
Wheeler, Amos	1824	Whitney, George E.	1858
Whitney, Ruth M.	1824	Whitney, Sarah J. (G. E.)	1858
Wheeler, Mary	1825	Whitney, Samuel	1860
Wetherbee, Eliza B.	1825	Whitney, Caroline	1860
Wheeler, Betsy	1826	Whitney, Mary S. (N.)	1860
Wyman, Anna	1827	White, Persis A. (S. A.)	1861
Wood, Sally (J.)	1827	Warren, L. W.	1861
Wheeler, Samuel A.	1828	Warren, Hannah (L. W.)	1861
Wyman, Anna	1831	Wheeler, George H.	1863
Wheeler, Abigail	1832	Wheeler, Sarah J. (G. H.)	1863
Whittemore, Lucy Mrs.	1832	Whitney, Sarah A. E.	1864
Wetherbee, Julia Mrs.	1832	White, Betsy	1866
Wyman, William G.	1835	Webber, Martin	1866
Wyman, Winchester	1835	Webber, Lizzie G. (M.)	1866
Willard, George	1836	Webber, Lucy D.	1866
Wyman, Lucy G.	1837	Whitney, Clarence S.	1866
Wheeler, Irene (A.)	1838	Whitney, Frank O.	1866
Waters, Mary Mrs.	1838	Worcester, Sarah E. (G.)	1866
Wilder, Sarah B. Mrs.	1838	Webster, Mary A. (J. N.)	1866
Wilson, Joanna	1842	Weston, Samuel N.	1866
Waters, Sarah M.	1842	Weston, Frances M. (S. N.)	1866
Waters, Silas C.	1842	Whitman, Ephraim	1866
Wood, Mrs. Betsy	1843	Whitman, Augusta S. (E.)	1866
Whitman, Jonathan	1843	Ware, Lewis	1866
Worcester, Sarah W.	1843	Ware, Mary L. (L.)	1866
Worcester, Candissa A.	1843	Wetherbee, Herbert E.	1866
Wilder, Edwin	1843	Whitney, Mary A.	1866
Wilder, Lucinda A.	1843	Whitney, Hattie E.	1866
Willard, Mary B. Mrs.	1849	Wiswell, Alexander	1866
Wheeler, Elizabeth Mrs.	1850	Wallace, Maria A. (G. W.)	1866
Watson, Hannah R. Mrs.	1850	Woods, Emerson	1867
Warren, J.	1852	Woods, Fannie N. (E.)	1867
Warren, Betsy (J.)	1852	Wyman, Sophia H. (W.)	1868
Wyman, Lucretia G. (W. G.)	1853	Wentworth, Eliza A.	1868
Wilcox, Rev. G. Buckingham	1853	Wilson, Lucy Jane	1869
Whitney, Elizabeth C. Mrs.	1853	Whitcomb, Albert S.	1869
Wilson, Harriet (C. N.)	1853	Whitcomb, Martha A. (A.S.)	1869
Wright, Caroline F.	1853	Whitcomb, Mary L.	1869
Whitney, Charles H.	1854	Wheeler, Sarah A. (H.)	1869
Wallace, Calvin	1854	Wilder, Naomi M. (A. C.)	1873

Appendix.

Watson, Mary S. (G.)	1873	Wright, William I.	1890
Whitcomb, Ella	1873	Wetherbee, William H.	1890
Williams, Carrie	1874	Walker, Jennie	1890
Williams, Ella F. (W. H.)	1875	Whiting, James N.	1891
Wellington, Etta L.	1875	Whiting, Viola M. (J. N.)	1891
Watson, Caroline H.	1875	Whiting, Lillian V.	1891
Whitcomb, Anna A.	1875	Walker, Carrie B.	1892
Wetherbee, Carrie J.	1876	Wallace, John	1893
Webber, Emma L.	1876	Wallace, Mrs. (J.)	1893
Wilder, Alfred C.	1876	Wood, Wilbur F.	1894
Wyman, William A.	1877	Wood, Clara V. (W. F.)	1894
Whitney, Fannie L. (F. M.)	1879	Wood, Kittie M.	1894
Whitney, Eugelia M.	1879	Warrington, Annie E.	1894
Wallace, Sophia (R.)	1879	Woodward, Nellie M.	1894
Wright, Clara E.	1883	Wood, Ada F.	1894
Wright, E. Urania (I.)	1883	Walker, Myrton F.	1897
Wheeler, Walter	1883	Webster, John	1897
Woodward, Maria L. (S. E.)	1885	Webster, Mrs. (J.)	1897
Woodward, Stillman E.	1885	Wentworth, Charles A.	1898
Wright, Edward B.	1885	Wentworth, Mrs. (C. A.)	1898
Whitney, H. T.	1885	Wyatt, Jessie H. (H.)	1898
Whitney, Lurie (H. T.)	1885	White, Charles D.	1900
Walker, Edwin	1888	Wilson, James	1900
Walker, Lottie J.	1888	Wilson, Jessie (J.)	1900
Walker, Hattie J.	1888	Walker, Russell	1900
Winnig, Mary	1888	Walker, Carl M.	1900
Walker, Herbert	1889	White, Reba S.	1901
Whipple, Clarence O.	1889	White, Frank S.	1901
Whelan, Mary E.	1890	Wetherbee, Gertrude B.	1901
Wiggins, Anna B.	1890	Wilson, Christina P.	1901
Wiggins, Helen	1890	Waters, John W.	1902
Wiggins, Minnie	1890	Waters, Alice M. (J. W.)	1902



